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RELIGIOUS COMMUNICATIONS.

REMARKS ON THE APPENDIX TO MR.
JEBB'S SERMONS.

(Continued from p. 428.)

HAVING considered the former of the two subjects proposed in this letter, or that relating to the objections against the principle of the self-interpretation of Scripture, let us now proceed to the second. Let us examine whether, by holding this principle, or any other, the Continental Protestants have laid themselves open to the charge of leaving individuals to interpret Scripture exclusively for themselves—of feeling no reverence for pious antiquity—of not even pretending to revere it—of purposing to reduce the holy Catholic Church to a non-entity—of rejecting her guidance, and even disputing her existence.

It may, I cannot but hope, already have appeared, that the principle alluded to does not *necessarily* involve these consequences; but a particular application of the inquiry to the actual case of the Continental Protestant Churches will not be unsuitable.

The document which the author quotes on this subject—meaning it, I apprehend, rather as a specimen than a full proof of what the Foreign Protestants hold—is the passage already mentioned from the Protest of Spire. This celebrated instrument was subscribed by certain states and princes of the Germanic Body. I am not aware that it was ever publicly or authoritatively adopted by the Foreign Protestant Churches at large. Yet probably none of those churches would have hesitated to subscribe it, had they been in the same circumstances with those who did so; and at

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all events I will not demur to the production of it in the present case.

Considered as evidence of opinion, the Protest of Spire may be inspected, either in a detached point of view or as connected with other proofs and documents. Even regarded independently, and by itself, it is surely capable of a construction considerably different from that which it receives from Mr. Jebb. Let it be remembered that this instrument was drawn up as a sort of answer to a decree by which the Lutheran ministers had been commanded to await quietly the calling of a general council by the emperor, and to meddle with no disputable points in the interim, but to teach only “according to the interpretation approved by the Church.” Sleid. Comm. lib. vi. In their reply, the Protestants admit, that the Scriptures are to be received according to the interpretation approved by the Church; but they very naturally add, that this expression afforded no determinate rule of peace whatever, since the question must immediately arise, *What was the church? What was that body whose interpretations were to be thus conclusive?* The Protestants (be it particularly noticed) do not say that there was any dispute or doubt *among themselves*, as to the true church; but merely between themselves on the one hand, and the disciples of the Papacy on the other. Nor, again, do they (in the sequel of the passage) maintain that the principle of interpreting Scripture by Scripture is the *only* right rule of interpretation; or even that it is the *chief* rule, but simply that there is none better: and the reason of their distinguishing this rule

by a particular mention was, because it markedly justified the design which the Protest proceeds to profess—namely, that of circulating the Scriptures among the people. Lastly, when they speak of the “traditions of men” as being uncertain and fallacious, they plainly allude to the *oral traditions* or *unwritten verities* of the Roman Church, which, it is well known, constituted at that time a grand point of contention between the Romanists and the Reformed, and which were as strongly condemned by the Reformed Church of England as by the Reformed Churches of Germany.

This seems to be at least a very fair and admissible view of the document in question. For the sake of argument, however, let it be waved; and let us grant that the Protest, taken by itself, would naturally be understood as Mr. Jebb understands it. Still, the construction of this single instrument is liable to be controuled, both by the practice of those whose sentiments it is supposed to express, and by their other authoritative declarations.

As to their practice, I speak not of the modern or subsequent practice of those churches, in which they may possibly have degenerated from their own standards. But it is well known that *contemporary* usage is one of the best expositors of ancient laws. Now, so far as the practice of the Continental Reformers is to be collected from their confessions of faith, or other public documents, it will more conveniently be considered hereafter; but even their practice as individuals, if uniform and universal, affords no contemptible commentary on their collective opinions. The question is, whether, because they held the principle of interpreting Scripture by itself (or in virtue of any other principle,) they “sent each individual to the Bible alone—thence to collect, as it might happen, truth or falsehood by

his own interpretation or misinterpretation;” whether they “obliged every man to begin anew for himself, and to describe merely the same round which thousands had trodden before him;” whether they “gave unbounded licence to the fancy by the unrestricted exercise of private interpretation,” and did not so much as pretend to revere “antiquity.” I need not observe, that, were these charges just in the most severely strict and literal sense, the persons to whom they relate could not consistently have published even a detailed confession of their faith, since even this would have trenched on the fundamental principle of leaving every individual to form his creed for himself from Scripture explained exclusively by Scripture. In that case, there could have been but one common or collective article of belief; and that was, that there could be no others. It is not in a spirit of trifling that I make this remark, but to shew that the question is necessarily one of degrees. Understanding, however, the above charges in a much more relaxed and popular sense, they seem at least to imply that the Protestants encouraged individuals to study the Bible with little or no human help whatever; to discard human teachers pretty much in the mass, especially the ancient ones, and to rely almost exclusively on their own untutored, unassisted, solitary judgment. Now, when I reflect that the leading Continental Reformers were themselves all active teachers, and teachers on doctrinal subjects; that all of them, I believe, without exception (and one or two exceptions would not matter,) published commentaries, more or less extensive, on Scripture, for the use of the world; for thus did Luther, Zuinglius, Calvin, Melancthon, Bullinger, Junius, Beza, Bucer, and several others;—and when I recollect that some of

them (as Musculus and Gasper Heedio) even translated works written by the ancient fathers into the modern languages, and that these persons were never frowned on by their brethren, but on the contrary were highly esteemed; I do not think it can justly be contended that the Continental Protestants encouraged individuals to study the Bible with little or no human help whatever; to discard human teachers pretty much in the mass, especially the ancient ones, and to rely almost exclusively on their own untutored, unassisted, solitary judgment. If then I have rightly interpreted the charges under consideration, surely they require a good deal of qualification to be correct.

Let us, however, proceed to evidence of a more authoritative kind. The excellent author of the Appendix has shewn the respect of the Church of England for pious antiquity and ecclesiastical authority, by a detail of proofs deduced from the language of her public statements, declarations, and formularies. It seems possible to prove the respect of the Foreign Reformers for pious antiquity and ecclesiastical authority in a similar manner. I will therefore endeavour to follow the course of Mr. Jebb's demonstration, and to match the authorities produced by him in favour of our own church, or at least the most prominent and weighty among them, by parallel or tantamount authorities in favour of the Foreign Reformers.

But it must be remembered, that the author directly contrasts the sentiments he ascribes to the Anglican Church with the Protest of Spire; or rather, he sets the Anglican respect for antiquity in opposition to the continental principle of interpreting Scripture by Scripture. I will therefore venture to attempt a reverse of this contrast. As an appendix to the authorities proving the respect of the Continent for pious antiquity, I will endeavour to produce other au-

thorities proving that the Church of England very strongly holds the principle of interpreting Scripture by Scripture.

It may be necessary, however, to interpose here two cautions. First, I have already mentioned, and hope hereafter to justify, my sincere though perhaps bold opinion, that the author of the Appendix *overstates* the reverence of the Church of England for pious antiquity; in other words, that the authorities he adduces on that point do not bear him out through the whole length of his conclusions. But it is not inconsistent with this opinion to admit most cheerfully, that our Church holds the opinions of pious antiquity in *high* respect; that she reverences them, though not with the *absolute* reverence contended for; and that her reverence for them is proved by the evidence which the learning of Mr. Jebb has collected on the subject, though not to the full extent supposed. And, in the same manner, the parallel evidence for the Foreign Reformers may satisfactorily prove that they also held the opinions of antiquity in high, though not in absolutely unqualified, reverence. Yet, secondly, because a parallel is thus drawn between the sentiments of Foreign Protestants and those of our own Church on the subject under consideration, let me not be understood to assert, that the sentiments of these parties on that subject are precisely and in all points identified. I do not undertake to say, that there may not be differences between them here, as there certainly are in some other respects. All I would submit is, that in the present case the difference, if any, is not material or essential; involving no principle, nor affording any ground for such a classification as would place the English Church in a species by herself, equally divided from the Roman See and from the Protestant world at large.

The course of Mr. Jebb's proofs

is epitomized by himself in the following words: "That implicit reliance on the first four general councils, in the famous Act of Queen Elizabeth; that anxious caution in the same reign, lest preachers should overstep the limits of Scripture, and Catholic tradition; and that plain direct appeal to tradition and the fathers, in the Preface to our Book of Prayer; these abundantly mark the character of our Church." The author, however, proceeds to expand the last head of proof into a more special examination of the liturgical department of evidence. He also adds a series of individual authorities; through which ground it will not perhaps be necessary to follow him, if he can successfully be paralleled in his appeal to higher and more public documents.

The order in which these points are considered does not appear to be material. I will adopt that which is followed in the passage above quoted; taking first, the reliance on the four first councils; next, the caution that preachers should teach nothing contrary to Scripture, and that which was collected from Scripture by the ancient fathers; and thirdly, what the author denominates the Liturgical Department of Evidence.

I. Reverence for the first four councils.

The evidence here is, the Act of Supremacy of the 1st of Elizabeth: by which act the sovereign was empowered to appoint commissioners for restraining heresy; and these commissioners, in their judgment of heresy, were to adhere, in the first place, to the authority of the canonical Scriptures; secondly, to the decisions of the first four general councils; and thirdly, to the decision of any other general council, founded on the express and plain words of holy Scripture.

On this passage Mr. Jebb observes, that though the enactment is not now in force, because the High Commission Court has been suppressed, yet

our Church cannot be supposed to have changed her criterion of heresy. He observes also, that the latest of the four councils sat in the year 451, and that "a point of time is therefore fixed, previously to which the Church of England unreservedly recognizes the guidance of the Catholic Church in the interpretation of Christian verities." The inference is surely a little strained; as the enactment seems clearly to imply, that the decisions of the first four councils are to be received, *because* founded on the express and plain words of holy Scripture: and this sentiment is exactly agreeable to the Twenty-first Article, which says, that things ordained by general councils, as necessary to salvation, "have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture." However, this is not now the question.

In a note, Mr. Jebb quotes a parallel passage in praise of the four councils, from St. Gregory, surnamed the Great, the father of the English Liturgy.

I will attempt to exhibit a few similar passages from the Confessions of the Continental Protestants; first transcribing the authorities for the Church of England. Only, with the opinions of both parties in favour of the four councils, the author will allow me to join, as belonging to precisely the same head of evidence, their sentiments respecting the three creeds. I am satisfied the author would have considered this as strengthening his case; and I cannot but hope that it may be found to strengthen mine.

THE CHURCH OF ENGLAND.

The "commissioners, in their judgment of heresies, were enjoined to adhere, in the first place, to the authority of the canonical Scriptures; secondly, to the decisions of the first four general councils; and thirdly, to the decision of any other general council, founded on the

express and plain words of holy Scripture" Act of 1st Elizabeth.*

"The three creeds, Nicene Creed, Athanasius's, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of holy Scripture." Eighth Article.

CONTINENTAL PROTESTANT CHURCHES.

1. *Saxon Confession.*

"We distinctly affirm, before God and the universal church in heaven and in earth, that we embrace with sincere faith all the writings of the Prophets and the Apostles; and according to that genuine interpretation of them which is set forth in the Apostles', the Nicene, and the Athanasian Creeds. And these creeds themselves, in their genuine and unsophisticated sense, we have always held fast hitherto, and by God's blessing will always hold fast in time to come." Cap. i.

"We also condemn most decidedly all the wild errors opposed to these creeds: such were the portentous notions of the Heathens, the Jews, the Mahometans, Marcion, the Manicheans, Samosatenus, Arius, the Pneumatomachi, and others; opinions, condemned by the true decisions of the Church." Ibid.

2. *Wurtemberg Confession.*

We believe and confess the Trinity, "according as is taught in the Prophetic and Apostolic Scriptures, and explained by the three Creeds, the Apostles', the Nicene, and the Athanasian." De Deo.

We believe and confess Jesus Christ to be God, "according to the doctrine which the holy fathers in the Nicene, the first Ephesian, and the Chalcedonian councils, set forth by testimonies drawn from holy Scripture." De Filio Dei.

* I quote from Mr. Jebb's own account, who gives, I doubt not, the substance of the enactment most correctly.

"We believe and confess, that the Holy Spirit from all eternity proceeds from God the Father and God the Son; and that he is truly and eternally God, of the same essence, majesty, and glory, with the Father and the Son; according as the holy fathers in the council of Constantinople, on the authority of the sacred Scripture, rightly explained the doctrine, in opposition to Macedonius." De Spiritu Sancto.

3. *Helvetic Confession.*

"Concerning the mystery of the incarnation of our Lord Jesus Christ, whatever things are laid down out of the sacred Scriptures, and comprised in the creeds and decisions of the four first and chief councils so highly celebrated; namely those of Nice, Constantinople, Ephesus, and Chalcedon, together with the creed of the blessed Athanasius and all the similar creeds; we believe with a sincere heart, and profess ingenuously with pure lips, condemning all doctrines contrary to these. And in this manner we retain, inviolate and entire, the orthodox and catholic Christian faith, being satisfied that the above-mentioned creeds contain nothing which is not agreeable to the word of God, and altogether conducive to the right understanding of the faith."—Cap. xi.

4. *Belgic Confession.*

"And this sacred doctrine of the Holy Trinity, the true church has always retained even from the apostolic age down to these times, and has defended against Jews, Mahometans, and other Pseudo-Christians and Heretics; such as Marcion, Manes, Praxeas, Sabellius, Samosatenus, Arius, and others; all of whom were justly condemned by the orthodox fathers. Therefore we cheerfully adopt the three Creeds, namely the Apostles', the Nicene, and the Athanasian, and whatever they (the fathers) have taught, concerning this doctrine, agreeably to the purport of those creeds." Art. ix.

See also the Augsburg Confession, "De Conjugio Sacerdotum;" and the Bohemian, Art. iii.

These extracts may, it is hoped, be satisfactory. But Mr. Jebb has accompanied his authorities for the Church of England with a striking commendation of the four councils by St. Gregory. The language of the passage is indeed extremely strong; certainly stronger than that of the act of Elizabeth. Yet, with some little abatement, I should apprehend that similar declarations might be found in the writings of the Continental Reformers; and perhaps I may be allowed to exhibit, by the side of Gregory, one, of whose society he surely needs not to be ashamed.

SAINT GREGORY THE GREAT.

"As I adopt and venerate the Four Gospels, so I avow that I adopt and venerate the four councils. I embrace them with full devotedness of heart; I guard them with perfect approbation of judgment; because on these, as on a stone of four sides, arises the structure of our holy faith; and he who does not adhere to the mass which they form, whatever may be his life and conversation, although he appears to be a stone, yet in fact lies without the precincts of the building."*

CALVIN.

"So those ancient councils, the Nicene, the Constantinopolitan, the first Ephesian, the Chalcedonian, and others similar to these, which were held for the confutation of errors, we embrace cordially; we revere them as sacrosanct, so far as respects points of faith; for they contain nothing but the pure and genuine interpretation of Scripture, applied by the spiritual wisdom of the holy fathers to beat

* I translate the passage as quoted by Mr. Jebb. The construction of the latter part is hard; and I am not sure that I have hit the precise rendering of the words, though I have no doubt of what is substantially the sense.

down the enemies of religion." Instit. lib. iv. c. 9. sec. 8.

II. So much may suffice for the councils. We have next to consider the general respect which preachers are enjoined to pay to the Catholic fathers and ancient bishops. An injunction to this effect occurs, as Mr. Jebb shews, in a canon passed by the convocation of 1571. Preachers are there directed to teach nothing as matter of religious belief, except that which is agreeable to the doctrine of Scripture, and which the Catholic fathers and ancient bishops have deduced from that very doctrine.

To me, I confess, this appears only another way of saying, that the Church of England adopts the doctrines *authoritatively* set forth by the ancient and Catholic fathers in the three creeds and the decisions of the four councils; in which view, the subject has already been considered. As the words, however, are not specifically confined to the creeds and councils, but seem to convey a general recognition of pious antiquity, it may be worth inquiry, whether similar recognitions do not occur on the part of the Continental Protestants.

I will proceed as before, giving first the English, then the foreign authorities. Only on the part of the former, let me be allowed to follow up the canon just mentioned, with a passage quoted by Mr. Jebb from Jewel's Apology: for surely that work is entitled to the character of a public document of the English Church, and therefore an extract from it should not be exhibited merely as the individual testimony of the admirable person whose name it bears.

CHURCH OF ENGLAND.

"Let preachers, above all things, be careful that they never teach aught in a sermon, to be religiously held and believed by the people, except that which is agreeable to the doctrine of the Old and New Testament, and which the Catholic fathers and

ancient bishops have collected from that very doctrine." Coll. can. Lond. 1691, p. 238. (Jebb's App. p. 395.)

"We have come as near as we possibly could, to the church of the Apostles, and of the old Catholic bishops and fathers; and have directed, according to their customs and ordinances, not only our doctrine, but also the sacraments, and the form of common prayer." Jewel's Apology.

CONTINENTAL PROTESTANT CHURCHES.

1. *Augsburgh Confession.*

"This is the sum of the doctrine which is delivered in our churches. And we judge it to be in consonance with the Prophetic and Apostolic Scriptures, and with the Catholic Church; and lastly even with the Church of Rome, so far as that church is to be known from writers of approved authority. For we do not reject the consent of the Catholic Church; nor are disposed to introduce into the church any dogma new and unknown to the holy church.—Nor would we patronize impious or seditious opinions which the Catholic Church has condemned. For it is not by motives of base cupidity, but by the compelling authority of God's word and of the ancient church, that we have been influenced to embrace this doctrine, in order that the glory of God might be rendered more manifest, and the advantage of pious minds in the universal church be duly consulted." Cap. xxi.

"Nor do we introduce any new doctrine into the church. For this doctrine concerning faith is delivered at large in Scripture, and St. Paul particularly treats the point in some of his Epistles; and the same doctrine is taught by the holy fathers." Ibid.

"We have made no alteration, except according to the example of the ancient church." Ibid.

2. *Saxon Confession.*

"This is the sum of the doctrine which, by the blessing of God, we

proclaim with one voice in our churches. Nor have we the smallest doubt that it is an incorrupt transcript of the doctrine divinely delivered in the Prophetic and Apostolic writings, and in the creeds; and, from the more genuine ancient writers, it may be perceived to accord with the faith of the old and purer church." Vers. fin.

3. *Wurtemberg Confession.*

"We directed our preachers to draw up a summary of their doctrine, as a public testimony that nothing but the true Apostolic, catholic, and orthodox doctrine has any admittance into our churches.

"We have therefore thought proper to make public this written exposition; and we trust the universal church of the pious will thus be satisfied by actual proof, that nothing can be more foreign from our churches, than the adoption, either of any doctrine to be preached, or of any rite to be administered, which is at variance with the Prophetic and Apostolic Scriptures and with the consent of the true Catholic Church." Præfat.

4. *Bohemian Confession.*

"These things irrefragably prove that we, as well as our predecessors, belong to the holy and catholic church; and that we do not in the smallest degree dissent from her, with respect either to rites, or to the teaching of the word,* or to religious worship, or to the function of the keys, or to the administration of the sacraments." Præfat.

"The writings of learned men of the church, particularly of the ancient ones, we hold to be true, and worthy of belief, and useful for the instruction of the people, yet always in those points in which they do not differ from the Scriptures. For they themselves thus prescribe the measure of respect due to them, that they are to be believed and allowed so far as

* Doctrina verbi, religionis, &c.

they agree with the Divine Scriptures. Thus Augustine," &c. &c. Art. i.

"Further, we teach the catechism, or that catholic and orthodox doctrine of the fathers, which is comprised in the Decalogue of God's Commandments; in the Apostolic faith, digested into twelve articles and delivered in the creed, and also confirmed and set forth by the Nicene council, and in other places, and in the Lord's Prayer." Art. ii.

5. *Helvetic Confession* (of 1536.)

"Art. 2. The interpretation of Scripture is to be sought only from Scripture itself, that thus Scripture may be its own interpreter; under the directing rule, however, of charity and faith.

"Art. 3. So far as the holy fathers have adhered to this species of interpretation, we not only accept them as interpreters of Scripture, but venerate them as beloved instruments of God."

6. *Helvetic Confession* (of 1566.)

"We therefore hope that the churches of Christ, when they shall see and perceive that, in the doctrine of the holy and eternal God, also in the orthodox sense (of Scripture,) and in brotherly love, we in all respects agree with themselves, and above all with the ancient Apostolic Church, they also will willingly agree with us, in the unity of faith and doctrine, in the orthodox sense (of Scripture), and in brotherly love."—*Præfat.*

7. *Polish Confession* (1645.)

After stating that the whole of the Salvific Christian doctrine is contained in the Scriptures, and epitomized in the Apostles' Creed, Decalogue, and Lord's Prayer, it proceeds as follows:—

"Lest, however, any doubt or controversy should arise with regard to the genuine interpretation of these leading documents of the Christian faith, we further profess that we em-

brace, as undoubtedly exhibiting the true meaning of Scripture, the Nicene and Constantinopolitan creed: we adopt it in the very words in which it is proposed in the third session of the Council of Trent; that is, as that principle in which all who profess the faith of Christ necessarily agree, and as that firm and only foundation against which the gates of hell shall never prevail.

"With this creed we acknowledge to agree the creed which is commonly called the Athanasian; likewise the confessions of the first Ephesian and Chalcedonian councils; and further, the doctrines which the fifth and sixth councils opposed to the remains of the Nestorians and Eutychians, and those which the Milevitan and Aransican councils formerly taught out of the Scriptures, in opposition to the Pelagians. And, indeed, whatever the primitive church, from the times of the Apostles downwards, believed and taught, with unanimous and notorious consent, as an essential article of the faith, we also profess to believe and teach out of the Scriptures.

"By this profession of faith, therefore, we, as true Catholic Christians, separate ourselves and our churches from all heresies, ancient and modern; heresies, which the ancient universal church, with one consent, and on the authority of Scripture, rejected and condemned."

III. We have now, in the third place, to consider the evidence supplied by modes, rites, and formularies of worship; or that which the author of the Appendix calls the Liturgical Department of Evidence.

The argument on this point for the Church of England appears conveniently divisible into two branches:—1st, the general accordance of her forms with those of the primitive worship; 2dly, her express recognition, in those forms, of the holy Catholic Church, and her thankful commemoration of the pious dead.

First, a great many of our forms are immediately borrowed from those of catholic antiquity: others, of modern date, are yet studiously formed on the same model: our whole ritual breathes a primitive spirit; and the Preface to our Common Prayer contains direct and pointed references to the primitive order of worship, or what is there called the "godly and decent order of the ancient fathers," as the standard of our own.

On this head Mr. Jebb strongly insists, in support of that view of the Church of England which he so ably labours to establish. Whether his premises will support his conclusions in all their fulness, is not now the point at issue; but how far an argument of a similar nature might be framed in favour of the Foreign Reformed Churches.

It is necessary for me to confess, that I have not seen, and that I have no means of consulting, any of the Foreign Protestant Liturgies, with the exception of the modern Genevese Liturgy; which, as I understand, is altered, and, as I suspect, is altered very considerably, from that instituted by the Reformers, and which therefore, even if it were admissible at all, would be proof of the weakest kind.

In the absence of those Liturgies, allow me at once to wave every advantage that could possibly be derived, and to provide against every evil that could fairly be expected, from their production, by conceding that none of them will bear a comparison with the Liturgy of our own church, either in intrinsic excellence, or in a happy accordance with the forms and spirit of primitive devotion. To the English ritual, none can be conceived superior, and there seems no evidence of any subsisting equal. It does not absolutely follow, however, that the continental liturgists did not zealously copy pious antiquity, although they may not have fully succeeded in the attempt. Still less does it follow that they did not hold, as strongly as our

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own reformers, the principle of a conformity with the primitive rites, although they might not think it necessary to apply that principle with the same particular minuteness. It is with a view to this question that the following authorities are submitted to the reader.

CHURCH OF ENGLAND.

"The first original and ground whereof (*i. e.* of Divine Service) if any man would search out by the ancient fathers, he shall find that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year." Preface to Common Prayer.

"But, these many years passed, this godly and decent order of the ancient fathers hath been so altered, broken, and neglected, by planting in uncertain stories and legends, with multitude of responds, verses, &c. &c. &c." Ibid.

"Here you have an order for prayer and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old fathers." Ibid.

"It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the Sacraments, in a tongue not understood of the people." Art. xxiv.

CONTINENTAL PROTESTANT CHURCHES.

1. *Strasburg Confession.*

"In the chaunts and prayers of the ecclesiastics, the members of our churches have found a great deal to condemn. For it abundantly appears that these have degenerated from the original order and use of the fathers. No man who is acquainted with the writings of the ancients can be ignorant that their practice was, &c. &c." Cap. xxi.

"This is prescribed as the sole end and use of prayers and fasts, both by

Scripture, and by the writings as well as the examples of the fathers." Cap. x.

"Concerning the venerable sacrament of the body and blood of Christ, all those things which the Evangelists, and St. Paul, and the holy fathers have transmitted in their writings, the members of our communion with the utmost sincerity teach and commend and inculcate." Cap. xvii.

"To this fault in worship (the use of images) we also oppose the authority of the ancient church" [They proceed to quote the fathers against the practice.] Cap. xxii.

2. *Augsburgh Confession.*

"Nor is there any mention of private masses before the age of Gregory; but, whenever the ancient writers speak of the Mass (or Eucharist) it is apparent that they speak of a Mass partaken in common. Since therefore the rite of the Mass, as established among us, may plead the authority of Scripture and the example of the ancient church, and that we have removed only certain intolerable abuses, we trust that the practice of our churches is not open to any objection." Cap. xx. Art. *De Missa*.

After quoting the fathers; "It was evidently, therefore, the practice of the ancient church to admit the laity to communion in both kinds. They have been deprived of one part of the sacrament only by a custom of no great antiquity. And we will not dispute what judgment is to be formed of a custom received contrary to the authority of the Apostolical Scripture, contrary to the canons, contrary to the practice of the ancient church." Ibid. *De Utraq. Specie Sacramenti*.

"We have, in this confession of faith, recited only essential matters, in order to shew, that neither in doctrine nor in ceremonies has any thing been adopted by us contrary to Scripture, or to the Catholic Church." *Epilog.*

3. *Saxon Confession.*

"In the rite itself (of the Eucharist)

we preserve the usage of the ancient universal church, both Latin and Greek." Cap. xv.

"That this method of celebrating the rite, and this participation of it in common, is agreeable to the writings of the Apostles, and to the custom of the ancient church nearly as low down as the age of Gregory, will be admitted by every man not totally ignorant of antiquity." Ibid.

4. *Wurtemberg Confession.*

"It is also manifest, that the ancient church administered the sacrament in both kinds for many years after its foundation. And some of the ancient writers plainly testify, that those who receive the bread alone do not receive the full sacrament *sacramentally* (as they express it,) and that a division of one and the same mystery cannot be effected without grievous sacrilege. We therefore believe, that the use of both kinds is a practice truly catholic and Apostolic, and that no man is at liberty to alter at his own pleasure this institution of Christ and this practice so long prevalent in the old and true church." *De Eucharistia*.

"This injunction of Christ (*Drink ye all*) the old and true catholic church observed with such rigour, that those who, being present, did not partake in the ordinance were excommunicated."—[They proceed to quote the fathers.] Ibid.

"The consent of the catholic church requires that the necessary services of the church should be performed in the vulgar tongue." [Proved from St. Paul and Innocentius.] *De Horis Canonicis*.

"If, by the blessing of God, and the diligence and care of excellent men, whoever they may be, these abuses shall be reformed according to the Prophetic and Apostolic writings and the truly catholic consent of the ancient and purer church, not only will a manner of worship be established most pleasing to God the Father of our Lord Jesus Christ, but the

whole Christian world will be excited to give every demonstration of its gratitude and of its compliance with the model proposed. For ourselves, we are not conscious that our preachers labour under any error, either in doctrine, or in their general administration of the church; but such is our opinion of their modesty and piety, that, should they be admonished of any such error, either on the authority of proofs derived from Revelation or on that of the true consent of the catholic church, we are satisfied that the church will in no respect find them wanting to her edification." *De Cerem.*

5. *Helvetic Confession* (1566.)

"That the body of Christ is corporally, or in essence, chewed by the bodily mouths of the communicants, pious antiquity did not believe, nor do we." Art. 21.

"Canonical hours, that is, prayers composed for certain given hours in the day, and chaunted or recited by the Papists, were unknown to antiquity." Art. 23.

6. *Bohemian and Polish Confessions.*

[See under the last head.]

On the principle of a general conformity with the primitive ritual, these authorities may be sufficient; nor will I attempt to increase their effect by expatiating on the force of particular passages.

The next point insisted on for the Church of England, is her marked recognition of the holy catholic church in her worship, and her thankful commemoration of those who have died in the communion of that church, and in the Christian faith and fear.

(To be continued.)

every one that continueth not in all things which are written in the book of the law to do them.

THE law consists of two parts—its precepts and its sanctions. It is the rule of our obedience, shewing what we ought to render unto God. It is also the rule of the Divine justice, and shews what God will render unto us. The sanctions of the law are twofold: first, a promise of life and happiness to those who keep it; a promise, however, from which we can derive no comfort nor any hope of salvation, "for all have sinned and come short of the glory of God." The law convinces us of sin, and our sins convince us that we have no right to the promise of the covenant of works. The second sanction of the law is the threatening of a heavy and tremendous curse on all who transgress it—a curse which will destroy the soul for ever—according to the words of the text, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

The great design of the Apostle in this chapter, and indeed in this whole Epistle, is to shew that justification cannot be obtained by the righteousness of the law; and one of his strongest arguments to this effect is contained in the words we are now considering. But let us first inquire their meaning.

1. To be "*of the works of the law*," signifies to expect justification and eternal happiness from our own performances; to depend on our obedience to the law, as the ground of our acceptance with God, and our title to eternal life. And it is obvious that they who are thus "*of the works of the law*," who rely on their own righteousness for salvation, are opposed to the grace of the Gospel, and to the way of obtaining justification by faith in a crucified Saviour. But, says the Apostle, "as many as are of the works of the law are under the curse." They are condemned by the sentence

FAMILY SERMONS.—No. XCII.

Gal. iii. 10.—*For as many as are of the works of the law are under the curse; for it is written, Cursed is*

of that very law which they hope will justify them ; for “ it is written ” in the law, “ Cursed is every one that continueth not in all things that are written in the book of the law to do them.”

2. To be “ *under the curse*,” or “ *cursed*,” is to experience, or to be liable to that punishment which the law threatens to inflict on transgressors for their offences. The curse is the sentence, or the execution of the Divine wrath on those who have violated the precepts of the Divine law. Some are as yet only under the sentence which the law denounces against offenders. Thus the wicked, though enjoying in this world all that wealth, and honour, and ease, and pleasure can impart, are liable every moment to the actual infliction of all that misery which is threatened by the law. On others the curse is already executed. Sometimes even in this life the work of punishment is begun, and the cup of trembling put into the hands of the impenitent. This, however, is only a foretaste of that bitter draught of wretchedness which they must ever drink in hell. There the infliction of the sentence is complete and eternal. In short, the curse of the law comprises all the dreadful ingredients of the wrath of God, whatever misery we can endure, either in this world, or in that which is to come. It is true that the good also experience severe afflictions in this life ; persecutions from men, and chastisements from God ; but these are not inflicted in wrath, but in mercy, for the growth and manifestation of their grace and holiness. But the evil inflicted on the wicked is the fruit of the curse which will at last be fully executed in hell.

The passage may be thus paraphrased :—It is impossible that any man should now be justified by the observance of the law ; for as many as rely on their own righteousness and works to justify them, instead of relying on the grace of Christ, and

seeking justification through faith in his blood, are under the curse, are liable to all the punishment which is threatened in the law. For even in the law (plainly referring to Deut. xxvii. 26.) it is written, Cursed is every one that continueth not to fulfil all its precepts. And as no man can do this, therefore all lie under this sentence of condemnation ; and on those who persist in looking to the law for justification, that sentence will without doubt be executed.

We see, then, what an universal curse these words denounce, a curse which affects all the sinful sons of Adam without any exception, and which none of them could possibly escape, if God should judge them according to the tenor of the covenant of works.

Some there are who flatter themselves with the hope of heaven merely on the ground of what they have not done. They have not been guilty of any notorious sins ; they have committed no offences of which conscience accuses them. But the law requires not only that we should forbear from gross acts of sin, but that we should perform all the duties of holy obedience. It is not satisfied with our avoiding what may be an occasion of open scandal, or may subject our names to reproach, but demands perfect purity and devotedness to God, not only in the outward act, but in the inward thought and imagination. We can escape the curse only by doing *all* that is written in the book of the law. And where is the man who will dare to advance this plea for himself ? Is there then no one duty relating either to God or man which we have neglected ; no one sin which we have committed ? Consider the vast extent and comprehensiveness of the law of God ; consider our own ignorance, weakness, and corruption. We can scarcely know, much less perform, all its requirements ; and yet a failure in any one particular renders us liable to the curse of the

law. And even supposing that during a part of life we had performed all that the law requires of us, yet have we *continued* in all things that are written in the book of the law to do them? Has there been no remission, no interruption in this course of holy obedience? Have we been constant in the warmth of our zeal for God's glory? Have we been actuated by his faith, fear, and love all the days of our life? Have our affections never languished, our thoughts never turned aside even to look on vanity? Have we never uttered a word, or done an action, which was not in all respects agreeable to the law of God? If not, (and where shall such perfection be found?) we are still exposed to the curse of the law; "for cursed is every one that *continueth not in all things* that are written in the book of the law to do them."

And let us consider for a moment the nature of this curse. The person who is the subject of it is cursed in all his temporal enjoyments. As even the afflictions of true believers are blessings, so, on the contrary, the very mercies of the wicked prove curses. His plenty and prosperity do but minister to his worldly passions and sensual lusts: they furnish only stronger temptations to sin, and easier means of indulgence, and thus qualify him the more to promote the dominion of Satan, not only in his own soul but in the world around him. Nor is the curse confined to his temporal enjoyments. The sacred ordinances of Jesus Christ, the means appointed by God for our growth in grace and holiness, do but harden and confirm him in sin, and ripen him for destruction. The rain which causes the living tree to bud and bear fruit, serves but to rot that which is already dead and withered. In the same manner the ordinances of religion, which are the means of implanting and cherishing the graces of the Christian life, calling them

forth into action, and causing them to abound in all the fruits of holiness, are to the wicked and impenitent only an occasion of falling, of hardening them in their sins, and of repelling them to a greater distance from God. What a dreadful condition is theirs, to whom the same word of God, which to others is *the savour of life*, proves, through the wickedness and corruption of their hearts, *the savour of death*! Instead of humbling them under the power of the truth, the preaching of this Divine word only exasperates them against it, and against those who dispense it, so that the blessed sound of the Gospel serves but to deafen their ears, and its light to blind their eyes. Even the sacrament of the body and blood of Christ, that source of joy and consolation to the penitent believer, only aggravates the guilt of the impenitent and unbelieving. In partaking of it, they eat and drink their own condemnation. As clay is hardened by the heat of the sun, so are their souls only hardened by the bright beams of the Sun of Righteousness, and made more incapable of receiving the impress of his grace and Spirit.

And if the favours of God's providence and the dispensations of his grace are thus, through the wickedness of their hearts, turned into curses, still more the chastisements of his hand. Believers, indeed, may with peace and calmness, endure all afflictions. They are medicines employed to cleanse them from their sins, and to make them partakers of a divine and holy nature. But with respect to those who are yet in their sins, who are strangers to Christ and the hope of salvation by him, the afflictions, pains, and losses, that befall them, are but the beginning of sorrows; the earnest of that vengeance which will hereafter overwhelm the workers of iniquity; a foretaste of that wrath which will come upon them to the uttermost, in the day

when their final doom shall be pronounced—"Depart, ye cursed, into everlasting fire prepared for the devil and his angels." Then will they be separated for ever from the sight and enjoyment of God, from the influence of his grace, and the hope of his glory, which alone constitute the happiness of rational creatures. God is present with them, only in the power of his wrath, by which they are doomed to the society of devils and wicked spirits, whose employment is cursing and blasphemy; and are made to suffer the punishment of unquenchable fire, and the stings of the never-dying worm.

Let us now apply this awful subject to ourselves.

1. We see in this exposition of our text, what an accursed thing sin is, which brings with it, as its unfailing consequence, the wrath of God, endless misery, a death that never dies. The law of God is not to be blamed for condemning those who transgress it; nor the justice of God to be censured for exacting the penalty of our transgression. Our misery is to be charged to ourselves alone, to our corrupt natures and sinful lives. We ourselves cherish in our hearts those evil affections which prey on our vitals, and at last destroy us. As God is a holy God, he hates all sin; and as he is a just God, he will assuredly punish it.—Such, indeed, is his abhorrence of it, that when his own Son became our surety, and took upon him the load of our sins, his heavenly Father loaded him with sorrows, filled his soul with agony and darkness, nailed him to the cross, and there exacted from him the penalty of our guilt, to the utmost demand of offended justice. It was sin which converted the glorious angels of light into ministers of darkness, and drove them for ever from the presence of God, into the abyss of hell. It is sin which feeds those unquenchable flames to which they are now for ever doomed. It

was sin which stripped man of his innocence, turned him out of paradise, and which, if not repented of and forsaken, will certainly fix his future lot in the same place of torment. Therefore as we love our own souls, let us hate and abandon every evil way. The curse of God is inseparably affixed to sin, and must cleave to us, if we cherish it in our hearts or practise it in our lives.

2. If such be the consequences of transgression, how desperate is the folly of those who "make a mock at sin," and regard the commission of it as a matter of trivial concern!—Shall we regard that as of small moment, which is big with everlasting damnation? Let us but seriously reflect with what a tremendous curse every sin is loaded, and we shall be more fearful to touch or approach it than to encounter death in its most dreaded forms. Let us not be induced by the madness and folly of those around us, to consider any sin small. The least we can commit is still a transgression of the law of God, and exposes us to his displeasure. All sin, whether in the eye of the world it be great or small, is hateful to God and destructive to the soul. Let us, therefore, shun it in all its kinds and degrees, as the worst of evils, as the only bane of our peace.

3. But lastly, if such be the dreadful effects of sin, what reason have we to bless God for Jesus Christ, and redemption through him. No sooner has the Apostle exhibited to us this alarming view of our condition, than he hastens to point out its only efficacious remedy. "Christ hath redeemed us from the curse of the law, being made a curse for us." "For God hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." "Who his own self bare our sins in his own body on the tree, that we being dead unto sin, should live unto righteousness." "He hath redeemed us to God by his blood." "And by him

all that believe are justified from all things from which they could not be justified by the law of Moses."—What then, under these circumstances, is the course we ought to pursue? It is no longer to depend on the works of the law for acceptance with God; but, renouncing our own righteousness, to seek that which is through the faith of Christ. It is to give ourselves up wholly to Jesus Christ, that justified by his grace, and renewed by his Spirit, we may be saved from wrath through him. He only can deliver us from the power and love of sin, introduce us into communion and fellowship with God here, and fit us for dwelling with him in heaven hereafter. The wrath of God is indeed revealed, as we have seen, against all ungodliness and unrighteousness of men: but he willeth not the death of the sinner, but rather that he should turn unto him and live. Now is the day of grace and salvation. To-morrow may be the day of vengeance. Let us now, therefore, accept his offered mercy, lay aside the arms of our rebellion, and fall prostrate before him. He will reject none who come to him, repenting of their sins, and pleading the merits of his Son. On the contrary, he will receive us graciously, he will bestow on us pardon and peace. In the use of prayer and the various means of grace, his Spirit will carry on the work of sanctification within us; and we shall be cheered and comforted, amid all the trials of mortality, by that hope which make h not ashamed, while the love of God is shed abroad in our hearts, as the spring of all holy obedience.—Amen.

For the Christian Observer.

ON DELIVERANCE FROM THE FEAR OF DEATH. HEB. ii. 14, 15.

MOURNFUL were the feelings which drew from the proud monarch of Persia a sudden burst of tears, when,

seated on his Imperial throne, he surveyed his million and a half of soldiers in battle array, and reflected that of all that vast multitude not one would be alive in the course of an hundred years. Had his mind, intent only on the means of selfish aggrandizement, expanded itself in benevolent sympathy still further; had it beheld, in idea, the swarms of weeping relatives and bereaved survivors soon to be scattered over his vast empire, as the hand of death gradually performed its office on these men, how much keener had been the anguish of his heart. Calculators have told us how many persons in each minute, throughout the world, fall under the fatal stroke; and if we consider that the larger part of such were parents, or children, or bound to some one or more by conjugal or paternal ties, what a wide surface of grief and woe must this earth exhibit to the eye of compassionate humanity!

If this more than supposition be extended further to those whom the experience of others, or their own, has led to fear what they have not yet felt: if the many be estimated, whose earthly happiness is all infolded in the existence of some one beloved relative or friend more to them than their own soul; and if the apprehension of that loss, which would seem to be loss of all, be duly weighed in its effect on present enjoyment, we should arrive nearer to one view, in which the Apostle may be supposed to have said, "Through fear of death we are all our lifetime subject to bondage."

All, it is true, have not this fear respecting themselves; yet, if to those before enumerated, be added all who in their own persons are possessed of an immediate fear of death; who feel it as the appointed lot of all; who are tremblingly conscious of the silent approaches of sickness or age; or, who have so lively a perception of the comforts of their pre-

sent situation in life, as ordinarily may be said "to make death terrible;" how many more will be added to the list embraced in the comprehensive description of the Apostle? It might perhaps appear a questionable use of the expression, "subject," which would lead us to speak of *all*, without exception, as *liable*, through the very condition of mortality, to fears which they may in no shape at present feel. But we ask who are the remainder, that even in their *present* feelings are conscious of no such apprehensions as that which we have described? Not surely the happiest or the highest of their race—at the best, the young, the inexperienced, the thoughtless, the dissipated—perhaps those who are tied by hard necessity to the cares of the passing moment, or those who by a depraved course are hardened against anticipations of the future. Inconsideration, from whatever source, may for a moment mock the words of the wise: but in proportion to the exercise of our highest, our rational faculties, the verdict of the Apostle stands good against all the boasts of "sublunary bliss." "Through fear of death, we are all our life-time subject to bondage."

The attempt to analyze this common emotion will be so far profitable, as it may lead to a knowledge of those remedies which are of such powerful efficacy to "*deliver them who are all their life-time subject*" to its power. The fear of death, then, in all its varied modes, may be traced to two sources—instinct and reason. Instinct obviously inspires this "horrible dread" even prior to rational reflection. It is instinct which prompts us to fly from the stroke of violence, and to shrink from the infection of mortal disease. Through an instinctive impulse of nature we shudder at the sight of a lifeless corpse. It is that same impulse, which induces the dying, if possible, to forget the event, which they may nevertheless, from circumstances,

know to be certain and not far distant. It is instinct, in part, which invests the chamber of an expiring relative with a deeper gloom than that which attends any other scene of departure, even should we in both cases be equally without the hope of meeting again. These feelings are more or less participated with the brute creation.

But to *reason* we owe the deepest emotions of the fear of death. It is meet that the faculty which has been most abused by our lamentable fall, should be that which most enhances the curse it has entailed on us. Reason heightens every pang occasioned by instinct, whilst it recalls, and retains in vivid recollection, a thousand images which might have escaped or only faintly impressed the mere animal faculty. Reason also provides new terrors of its own, by associating the idea of death with many of the most distressing and naturally revolting conditions of the human mind:—*e. g.* loss—"I have lost a friend, a parent, a child; I have lost them finally; and there is nothing I expect on this side the grave, that can possibly replace them. I have lost their society, their advice, their sympathy, their necessary assistance, their approbation to cheer, their censure to improve me." It is the mournful account of one who offers from the house of mourning these humble thoughts to suffering fellow mortals.—Dependence—on what a slender thread does that happiness and do all those hopes depend, which an accident, a disease, a breath might for ever fatally undo.—Uncertainty—the heart-rending stroke, of which nothing is certain, but the final issue, may take again, as possibly it has taken before, that which we are the least prepared to lose. The fairest flower that ever threw its fragrant sweets over the field of nature, "to-day is, and to-morrow is cast into the oven:" and the umbrageous gourd may only flourish to deceive.—Disappointment—

hopes defeated, fond expectations unfulfilled, and many plans intercepted in the midst, are almost the sure companions of the fatal hour. The heights of fame or prosperity may have been just scaled by youth, new comforts gathered around the seat of age, and each preparing for something like the enjoyment they had hitherto missed, when the sentence is pronounced, "Thou shalt die, and not live." And why should we add to these "the dread of something after death, that undiscovered country from whose bourn no traveller returns;" but in order to prove still more forcibly the influence of reason in this last extremity, and to shew the nature of that bondage to which, through fear of death, we are all our lifetime painfully subject?

Is this then all? If so, what is our boasted reason but a source of accumulated suffering;—what is our Creator himself, but one who has made us with the intention of our being unhappy in proportion to the development of our highest faculties? Truly, thoughtlessness in this case were our best refuge; for "where ignorance is bliss, 'tis folly to be wise."—Thank God, there are medicines in the moral as well as the physical world. And the same gracious Being who, in the foresight of natural disease, infused medicinal virtues into plants and minerals, has also to the moral sense "destroyed him that had the power of death, and provided a means of deliverance for them who through fear of death are all their lifetime subject to bondage." The healing influence of Christian truth, "the balm in Gilead, and the Physician there," now present themselves to the aching mind: and it is a well known fact, to which the writer of the present thoughts can distinctly testify, that where no other considerations whatever have been potent to assuage the sting of grief, this single consideration, "It is the Lord," has restored not only calmness but

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even cheerfulness to the afflicted heart.

Let us retrace our former melancholy footsteps with this new light. The Gospel, indeed, is not to be expected to heal, or but very imperfectly, the wound inflicted on mere natural instinct by the dart of death. The Gospel is addressed to reason. It medically removes no bodily pain. It reverses no disaster. Neither does it restrain the sympathising tear which involuntarily flows at sight of "death and all our woe." The wounds of nature, whether mental or corporeal, require time to heal: and never, but in the arms of death itself, will even the Christian warrior cease instinctively to shudder at the grim aspect of his "last enemy."

Much less to the *reasoning* faculty does Christianity present those fallacious remedies which do but mock the patient, and "skin and film the ulcerous sore." In the sacred volume we find little of self-called philosophy, little of Zeno or of Seneca. The dying heathen well rejected the argument of the sage, "It is a debt of nature we all must pay." "That," replied he, "is the very subject of my grief; and I sent for you, not to tell me what I knew, but to offer to my mind some topic of consolation, labouring as it is under the consciousness of this sad necessity." Thus "the fancied medicine heightened the disease." And can we treat with more respect that class of arguments which, for comfort under the loss of one earthly blessing, sends us to other sources of happiness equally frail and transitory with that which has been just dried up for ever? These are not the triumphs, but the disgrace of reason; the refuge only of despair.

Christianity "delivers" from the fear of death. It pours the true antidote into the seat of the disorder, by presenting to reason the highest considerations, and to faith and hope the noblest objects.

It sheds a light on the darkness of the tomb. Its first happy effect is to take off the air of mystery to which the king of terrors owes half his power. It gives the history of death, the origin and the close of its fatal usurpation. And though the worst is told us in fearfully connecting it with the curse of God, yet, whilst an answer is provided to that disclosure, some satisfaction results to the mind from accounting for that which before was unaccountable, and familiarizing it to an object which no one yet had ever dared to contemplate.

The word of God tells indeed of death as the consequence of a curse; but it points at the same instant to the removal of that curse; and thus at once proclaims the truth, and extracts "the sting." In the new covenant of grace through Jesus Christ, coeval with the fall of man, a place is assigned to the fatal sentence which wholly alters its character, office, and final effects; and thus, on the basis of unalterable truth, an absolute deliverance is offered to the believer from its terrific influence.

Through the medium of that "Gospel which brought life and immortality to light," we now discern the dreaded object in all its parts, and find it, not as we had feared before, extinction of being, nor even cessation of life. It becomes, in our view, nothing more than the suspension of certain lower and animal faculties, preparatory to the exercise, at an appointed time, of the same or similar ones in a purer state and highly improved condition. In the mean time, we are led to hope that the higher and more distinguished mental and spiritual faculties remain in their full action, through an intermediate state of existence. Consequently the event that leads to such a change assumes the milder name of a "dissolution," a "separation" of the mortal from the immortal part, the corruptible from the incorruptible. Death becomes a "departure," the grave a "gate,"

"that unknown land" the "place of our rest;" "and paradise is opened in the wild."

Nothing more effectually tends to lighten our apprehension of pain or danger, than the trial having been endured by another, and safely and triumphantly passed. Accordingly, it is said, with great meaning, by the Apostle, "*Through death, He destroyed him that had the power of death.*" Jesus Christ having, in his own person, "become obedient unto death, even the death of the cross," has set the example of patient submission to that last appalling stroke. But he has also done more. He has risen from the dead. He has surrounded the tomb with inexpressible glories. Angels hover around this appointed mansion for all living. A power greater than its own renders its tenure short and insecure. "The first fruits of them that slept" give more than hope that the harvest ere long will be gathered in. Thus the highest of earthly joys, "the joy of harvest," becomes associated in prospect with sepulchral gloom; and the awful night of death is illumined by the breaking rays of the morning of the resurrection. The single expectation of future life cannot but overcome (to reason) much of the fear of death. Perhaps the peculiar nature of those events which Christianity teaches us to expect in the future world may operate still more forcibly to this end; more especially the future judgment. That dread hour, so abundantly important in its own nature and ultimate consequences, fixes and absorbs attention. The mind is drawn off from the solitary contemplation of death itself, considered as a last scene. We behold it in connection with something, and with much beyond it. We "behold the dead, small and great, stand before God." And those imaginary terrors of the dying hour, which have been justly remarked to yield to almost every other human passion, lose themselves in the reflective

bosom, before the real and solid anticipation of "judgment after death."

It remains only further to shew, then, in what manner these anticipations of judgment and the final sentence, which become connected in the Christian's mind with the event of death itself, act with their united influence in "delivering him from all his fears."

Through the merciful tenor of the new covenant of grace, the event of the last trial, though future, is not permitted to appear as wholly uncertain to the believer in Christ. By the apprehension of a lively faith, he is enabled to feel himself already in the favour of God, and the sentence as virtually, if not formally, passed upon his soul, "Neither do I condemn thee." This confidence, it is true, does not proceed to the length of a proud presumption. It does not diminish the Christian's zeal and watchfulness and care. On the contrary, it makes him strive the more earnestly that he "may not lose the things which he hath wrought, but that he may receive a full reward." It serves only to relieve him from uneasy solicitude, and to invest his mind with pleasing hopes. It inspires him with a lively gratitude, as the motive of his conduct, and with that "perfect love which casteth out fear." Hence, though he looks to death with deep seriousness, and to judgment with profound humility, yet he looks beyond them both with entire composure; and every other feeling is overbalanced in his mind by a full conviction, that "nothing shall separate him from the love of Christ." "All things are made his; whether life or death, or things present, or things to come." Death is no longer *loss* to him, but great gain: it no longer suggests the idea of *dependence*, because he feels himself totally independent of its stroke: it opens to him the *certain*ty of bliss—the *fulfilment* of all his *hopes*. He is no longer "in bondage," but enjoys "the glorious liberty of the children of God."

The same brightening prospects and realizing views which lend enchantment to the event of our own mortality, are not wanting in the mournful hour which carries us to the tomb of some departed friend and fellow Christian. We yield, in idea, to his portion all that we had habitually appropriated to our own. We overlook in his case, as in our own, "the flaming bounds of space and time." We consider him not as dead, but as departed. We inscribe on his tomb, not like the Epicurean of old, *Beßione*, but *RESURGAM*. "He has finished his career, not of life, but of mortality." His spirit we know to be fled to an happier region, where all is life, and joy, and immortality; and but for the consideration, that the corrupt mass which is left behind must hereafter, like a seed, spring forth to light in a more glorious, an incorruptible and immortal form, we should lay it by as merely the exterior garment, decayed and waxed old. The *friend* we know really exists elsewhere; and we feel an assurance that *all* we loved and valued in him as of lasting worth, still lives, more truly lives, and will for ever live, where we aspire to join him,

High in salvation and the climes of bliss.

If, however, with these considerations must be connected one subject more, and that of a most painfully affecting nature; viz. the death of friends or relatives, concerning whose final end the judgment of an enlightened mind cannot but hold itself in fearful suspense; it might be sufficient on this to remark, that perfection is not the quality for which we are entitled to look in any of our present feelings, nor even our Christian consolations. The comfort which Christianity affords us under the death of others, must, of course, be greatly diversified, in proportion to the degree of hope we are conscious of entertaining with respect to their meetness for the last hour.

It sheds a light on the darkness of the tomb. Its first happy effect is to take off the air of mystery to which the king of terrors owes half his power. It gives the history of death, the origin and the close of its fatal usurpation. And though the worst is told us in fearfully connecting it with the curse of God, yet, whilst an answer is provided to that disclosure, some satisfaction results to the mind from accounting for that which before was unaccountable, and familiarizing it to an object which no one yet had ever dared to contemplate.

The word of God tells indeed of death as the consequence of a curse; but it points at the same instant to the removal of that curse; and thus at once proclaims the truth, and extracts "the sting." In the new covenant of grace through Jesus Christ, coeval with the fall of man, a place is assigned to the fatal sentence which wholly alters its character, office, and final effects; and thus, on the basis of unalterable truth, an absolute deliverance is offered to the believer from its terrific influence.

Through the medium of that "Gospel which brought life and immortality to light," we now discern the dreaded object in all its parts, and find it, not as we had feared before, extinction of being, nor even cessation of life. It becomes, in our view, nothing more than the suspension of certain lower and animal faculties, preparatory to the exercise, at an appointed time, of the same or similar ones in a purer state and highly improved condition. In the mean time, we are led to hope that the higher and more distinguished mental and spiritual faculties remain in their full action, through an intermediate state of existence. Consequently the event that leads to such a change assumes the milder name of a "dissolution," a "separation" of the mortal from the immortal part, the corruptible from the incorruptible. Death becomes a "departure," the grave a "gate,"

"that unknown land" the "place of our rest;" "and paradise is opened in the wild."

Nothing more effectually tends to lighten our apprehension of pain or danger, than the trial having been endured by another, and safely and triumphantly passed. Accordingly, it is said, with great meaning, by the Apostle, "*Through death, He destroyed him that had the power of death.*" Jesus Christ having, in his own person, "become obedient unto death, even the death of the cross," has set the example of patient submission to that last appalling stroke. But he has also done more. He has risen from the dead. He has surrounded the tomb with inexpressible glories. Angels hover around this appointed mansion for all living. A power greater than its own renders its tenure short and insecure. "The first fruits of them that slept" give more than hope that the harvest ere long will be gathered in. Thus the highest of earthly joys, "the joy of harvest," becomes associated in prospect with sepulchral gloom; and the awful night of death is illumined by the breaking rays of the morning of the resurrection. The single expectation of future life cannot but overcome (to reason) much of the fear of death. Perhaps the peculiar nature of those events which Christianity teaches us to expect in the future world may operate still more forcibly to this end; more especially the future judgment. That dread hour, so abundantly important in its own nature and ultimate consequences, fixes and absorbs attention. The mind is drawn off from the solitary contemplation of death itself, considered as a last scene. We behold it in connection with something, and with much beyond it. We "behold the dead, small and great, stand before God." And those imaginary terrors of the dying hour, which have been justly remarked to yield to almost every other human passion, lose themselves in the reflective

bosom, before the real and solid anticipation of "judgment after death."

It remains only further to shew, then, in what manner these anticipations of judgment and the final sentence, which become connected in the Christian's mind with the event of death itself, act with their united influence in "delivering him from all his fears."

Through the merciful tenor of the new covenant of grace, the event of the last trial, though future, is not permitted to appear as wholly uncertain to the believer in Christ. By the apprehension of a lively faith, he is enabled to feel himself already in the favour of God, and the sentence as virtually, if not formally, passed upon his soul, "Neither do I condemn thee." This confidence, it is true, does not proceed to the length of a proud presumption. It does not diminish the Christian's zeal and watchfulness and care. On the contrary, it makes him strive the more earnestly that he "may not lose the things which he hath wrought, but that he may receive a full reward." It serves only to relieve him from uneasy solicitude, and to invest his mind with pleasing hopes. It inspires him with a lively gratitude, as the motive of his conduct, and with that "perfect love which casteth out fear." Hence, though he looks to death with deep seriousness, and to judgment with profound humility, yet he looks beyond them both with entire composure; and every other feeling is overbalanced in his mind by a full conviction, that "nothing shall separate him from the love of Christ." "All things are made his; whether life or death, or things present, or things to come." Death is no longer *loss* to him, but great gain: it no longer suggests the idea of *dependence*, because he feels himself totally independent of its stroke: it opens to him the *certain*ty of bliss—the *fulfilment* of all his *hopes*. He is no longer "in bondage," but enjoys "the glorious liberty of the children of God."

The same brightening prospects and realizing views which lend enchantment to the event of our own mortality, are not wanting in the mournful hour which carries us to the tomb of some departed friend and fellow Christian. We yield, in idea, to his portion all that we had habitually appropriated to our own. We overlook in his case, as in our own, "the flaming bounds of space and time." We consider him not as dead, but as departed. We inscribe on his tomb, not like the Epicurean of old, *Βεβιωκε*, but *RESURGAM*. "He has finished his career, not of life, but of mortality." His spirit we know to be fled to an happier region, where all is life, and joy, and immortality; and but for the consideration, that the corrupt mass which is left behind must hereafter, like a seed, spring forth to light in a more glorious, an incorruptible and immortal form, we should lay it by as merely the exterior garment, decayed and waxed old. The *friend* we know really exists elsewhere; and we feel an assurance that *all* we loved and valued in him as of lasting worth, still lives, more truly lives, and will for ever live, where we aspire to join him,

High in salvation and the climes of bliss.

If, however, with these considerations must be connected one subject more, and that of a most painfully affecting nature; viz. the death of friends or relatives, concerning whose final end the judgment of an enlightened mind cannot but hold itself in fearful suspense; it might be sufficient on this to remark, that perfection is not the quality for which we are entitled to look in any of our present feelings, nor even our Christian consolations. The comfort which Christianity affords us under the death of others, must, of course, be greatly diversified, in proportion to the degree of hope we are conscious of entertaining with respect to their meetness for the last hour.

It is often the privilege of true Christians, and we might even consider it the merciful appointment of an all-wise Disposer, that similar sentiments pervade a considerable portion of the circle which is enlightened by the presence and example of a righteous man. At least his bosom friends will be, by choice, of his own description. Where it has been otherwise, perhaps the doubt itself, when it has occasion to be felt, may be a salutary warning to him against any future choice not in harmony with his eternal prospects.

But in the case of dying relatives, perhaps a parent or a child, where the pious but agonizing mind longs to repose itself in some pleasing recollection of the past, or anticipation of the future, and almost longs in vain; where fear cannot but predominate over hope; and where the bitterness of death seems to remain in all its native force; it should be considered as a call for other, but perhaps not less profitable, exercises of mind than in cases of happier sort. We, who are required to look forward with eager hope on the one side, are, on the other, commanded "to judge nothing before the time." It is not for us to pronounce, in any particular case, on the mode in which God will apply the general principles of his moral government. We cannot be sufficiently acquainted with all the circumstances necessary to form a *correct*, much less to anticipate an *unerring*, judgment. Death, under the most unfavourable circumstances, may be considered as mercifully sent, if it were only to prevent a further accumulation of guilt. The possibility of repentance, on a longer continuance in a state of trial, would doubtless have been foreseen by Him "who willeth not the death of a sinner." A conviction that "our dear brother or sister here departed" is gone into the hands of One who is wisest and best, cannot

but be a high consolation to the humble and well-regulated mind. That he has chosen the fittest and most seasonable hour for the removal of his creature from the land of the living, cannot for one moment be doubted. And if, in the place of triumphant hope for the creature, we must content ourselves with the exercise of a submissive faith and acquiescence in the will of the Creator, perhaps the gain may be on our side. The trial passed may be more abundantly blessed; and the effects of our deeper mourning may be expected more fully to appear on that day, when "we shall have rejoicing in ourselves alone, and not in another."

After all, it must be considered that death, though it cease to be a curse in application to the true Christian, yet, in this season of trial, must ever come into his lot in the shape of an affliction. Whether mourning over the bier of a friend, whatever that friend might have been, or preparing for his own dissolution, he must ever consider the event as a debt he owes to God, the wages of his sin. As such, it is intended to teach him many important lessons, which it should be his privilege to learn from it. By a due attention to these instructions, he attains the "blessing of those who mourn," who "shall be comforted." He is brought into immediate discipline in the school of God, that he may hereafter profit in the fruits of holiness. He is directed to another country, a city which hath foundations, by every fresh experience that here he "never continueth in one stay." He enters into the sanctuary of God, that he may understand at once the end of others, and his own. He is reminded, that "the end of all things is at hand," and is therefore "sober, and watches unto prayer." He is raised to honour amongst those "who are come out of great tribulation,

and have washed their robes and made them white in the blood of the Lamb. *Therefore* are they before the Lord continually, and serve him day and night in his temple. They shall hunger no more, neither thirst any more, neither shall the sun light

on them, nor any heat. But the Lamb which is in the midst of the throne shall feed them, and lead them by the living fountains of waters, and God shall wipe away all tears from their eyes."

M.

MISCELLANEOUS.

DR. PINCKARD'S NOTES ON THE WEST INDIES.

(Continued from p. 443.)

Our next extract from Dr. Pinckard's work will afford a farther exemplification of the feelings of the West Indian oligarchy towards the Negro race, drawn not from the insolated acts of private individuals, but from the proceedings of the criminal judicature of the colony of Demarara. On the 25th of May, 1796, Dr. Pinckard thus writes:—

"Among the distressful scenes it has lately been my lot to witness, I chanced to be at Stabroek a few mornings ago, at the time of the execution of the captain of the Bush negroes whom I mentioned to you in a former letter. He died faithful to his cause, and no information could be obtained from him regarding the encampment said to be still remaining in the woods. He was sentenced to be suspended by the neck for a short time, and then taken down, while yet alive, to have his head severed from his body. The executioner was a Negro, who, without any feelings of compunction, or of sorrow for his countryman, exulted in the adroitness with which he took off the head at a single blow.

"After the execution, I sat a short time with the officers, at the barrack of the 99th regiment; when another painful scene was exhibited to our observation, in the flogging of a party of Negroes, before the fiscal's door, upon the public street.

"On one of them being released

from the stakes, to which he had been tied down, with his face to the earth, during his punishment, I thought that I recognised his features, and, upon going out to ascertain the fact, discovered him to be one of the carpenters, who had been set apart to work, under my direction, at the hospital. It happened, too, that he had distinguished himself by his industry, and was the man with whom I had most conversed, on account of his speaking English, and being able to explain my instructions to his fellow-workmen.

"You will believe that I felt an interest regarding him, and that I was anxious to learn by what offence he had brought upon himself the severe punishment which we had witnessed. To this end, in company with Major Say and other officers, I followed the bleeding slave to his home, where we learned that the alleged crime, for which he had been punished, was—striking a White man; although, in fact, it appeared to have been a refusal to get up from his bed, at nine o'clock at night, to work for an European inhabitant of the town, after labouring at the hospital during the whole of the day.—It was further hinted by those about him, that something of pique or prejudice, on account of the poor man expressing himself pleased with his employment at the British hospital, might possibly have operated in deafening the ear of justice against him.

"A Dutchman who chanced to be present at the time we were making

inquiries, in the carpenter's shop to which the Negro belonged, told us, with an air of confidence, that he had been punished for striking *him*, and cutting his elbow with a *large chissel*; shewing us the very instrument with which the wound had been made, and the precise spot whereon the offence had been committed, at the same time exhibiting his arm supported in a sling. All this being so circumstantially stated, four of us, Major Say, the Surgeon of the 99th, another officer, and myself, begged to see this frightful wound which had been cut in the elbow. Some objections were offered, on the ground of disturbing the dressings, unsewing the bandages, and the like; but as Mr. Blackader promised to replace all these in fit order, we persisted in the request; and the Dutchman, finding that we were urgent, and rather inclined to be peremptory, at length submitted; but the coat was said to fit inconveniently tight, the shirt sleeve to be tied in a hard knot, and other little difficulties and delays were thrown in the way. Still we determined to subdue them all; and when, at last, we succeeded, lo! instead of the many bandages, and complex dressings which we had been taught to expect, we could neither find a plaster, nor the wound. Instead of a deep cut from a chissel, a slight bruise only appeared upon the elbow, the skin being neither cut nor broken. This strengthened our suspicions that the slave had been unfairly treated; and by prosecuting the inquiry, we learned the following history.

"The Dutchman had gone to the carpenter's shop in the evening, in search of a carpenter to do some work at a house in the town; and finding this Negro sleeping in the room over the workshop, ordered him to get up and accompany him. The poor fellow pleaded that it was night, that he had toiled through the whole of the day, and further that he was directed, by the commandant, to

work only at the hospital, until that was completed. The Dutchman, nevertheless, insisted upon his going.—The slave unhappily refused. Words ensued; and the White man, seizing the Black by the hair of his head, dragged him down into the workshop; where, in the scuffle, the Dutchman happened to receive a bruise of the elbow.

"The following morning a complaint was made to a public officer, high in power, stating that the Negro had struck the Dutchman, and wounded him; and it being an offence utterly unpardonable for a Black man, under any circumstances, to lift his hand against a White one, the miserable slave was sentenced, without further inquiry, to receive the punishment we had witnessed.

"We could not feel satisfied that the proceedings had been conducted with a due regard to justice: we therefore waited upon the person who had decreed the punishment, to inquire more into the merits of the case; and were told by him, that the Negro had been punished 'for striking a White man, with a *heavy stick*, and a *large nail* in it, and therewith cutting a deep wound in his elbow.' As this account differed from that of the Dutchman himself, we asked this man of power, if the sentence had been pronounced barely upon the man's own report. Certainly not, he replied; the deposition was also sanctioned by the testimony of *four respectable* witnesses, who appeared in evidence, having seen the Negro strike the White man with the *great stick* with a *great nail* in it.

"We then used the freedom of asking, if he had taken the trouble to look at this wounded elbow *himself*. He had, he said, 'and a sad cut it was.' If we had not been stricken dumb with the reply, we might have exclaimed, 'Alas! unhappy Blacks! what hope have ye of justice, if not only private, but also public punishments be thus awarded?'

"As soon as our surprise and indignation would permit, we informed this *man of equity*, that four of us had minutely examined this frightful cut of the elbow, and that, with all our eight eyes strained as wide as they could stare, we had not even been able to discover the wound; adding, for his further information, that the Dutchman had, himself, assured us that it was cut with a large chissel: but that, in fact, it had neither been cut with a chissel, nor with a nail in a stick, nor cut at all; being only a slight bruise which had probably happened in the struggle, when the Dutchman was pulling about the Negro by the hair of his head. We also ventured to add, that the whole tale of this mighty wound was a scandalous imposition; and the punishment which had been inflicted upon the Negro a gross injustice. We then appealed to this arbitrary guardian of the laws, very earnestly demanding whether, in justice to the injured Negro, to the public, and to himself, who had been thus imposed upon, he would not feel it incumbent upon him to institute an inquiry regarding the fact, and to have the cruel wretch, and his four perjured witnesses, severely punished! Of course, we made no remark upon his having seen the sad cut in the elbow *with his own eyes*! Whether from feeling himself implicated, or from a reluctance arising out of any other cause, this great officer of *justice* did not seem to be of accord with our sentiments upon the subject; but endeavoured to divert us from the question by expatiating upon the paramount necessity of holding slaves in subjection, and the great danger and impolicy of overlooking, in any instance, the crime of their lifting the hand against a White man. We readily conceded to him that, upon the present system, it was absolutely necessary to be tenacious of the privileges assumed, but we could never agree

that it was either just or wise to punish an unprotected man upon the false accusation of a set of perjured wretches, merely because nature had covered him with a dark skin, and them with fair ones; nor that it was fit not to expose such wanton malice to public shame, whenever the falsehood and injustice of the testimony should be detected. Therefore, pledging ourselves to appear in evidence, whenever called upon, we left the office, obtaining a promise from this man of power, to institute an inquiry, and to have justice done to the poor injured slave!

"Whether our endeavours in his behalf may be crowned with success, is extremely doubtful, but the unhappy history of our carpenter's punishment will convey to you some idea of the kind of justice to be expected by slaves. The alleged offender is not heard in mitigation, nor are any of his colour admitted in evidence, although they might be able wholly to disprove the charge; hence, whenever a White man is base enough to perjure himself in accusation, the Negro can have no hope of escaping from punishment."

Let the reader call to mind, that it was one of the criminal judges of this very colony, Mr. J. Clayton Jennings, who, in November 1815, published in the Colonial Gazette, with the sanction of his name, and in an address to the planters of Demarara, his deliberate opinion, "that the authority of the master over his Negroes is not to be encumbered with official formalities;" "that his power cannot without danger be brought into doubt or discussion, and should never be opposed or thwarted by any intermediate authority."—Let the reader call this to mind, and then let him judge whether the administration of justice, as between master and slave, is likely to have undergone any material improvement in that colony.

From the commencement of the

Abolition controversy in 1787, to the present hour, the colonial party have been in the habit of triumphantly adducing the testimony of officers of high rank, admirals and generals, who have served in the West Indies, in favour of the mildness and humanity of their system. Had Dr. Pinckard's acquaintance with that system been of the same superficial nature with theirs; had he known the West Indies only by the hospitalities he experienced during the first weeks of his residence at Barbadoes, we might have expected from him a similar testimony. Dr. Pinckard, however, was not satisfied with first impressions. He was determined to judge for himself, and, exercising a proper diffidence in the force of interested logic or the accuracy of *ex parte* assertions, to rely only on the evidence of facts. What a different view might have been given of the very transaction which is narrated above, but for the intrepid and persevering curiosity of Dr. Pinckard! And in what a light does the result of his humane interposition place the good faith and justice of the parties concerned; not merely of the unfeeling complainant, but of the judge commissioned by his Majesty, and bound by his oath, to dispense impartial justice! Does not such a fact countervail a hundred general declarations in favour of the colonial system?

But it may be supposed that Demarara forms an opprobrious exception from the claims of the other colonies to the praise of humanity and justice in the administration of their slave code. Let the reader turn to our volume for 1811, p. 431, for a striking proof of the impunity with which the most express enactments in favour of the slave may be openly and contumeliously set at nought by masters, in the confidence doubtless (a confidence which in this instance proved to be but too well founded) that a jury of planters would act in

the spirit of Fiscal Jenyns's principles, and deem it dangerous to interfere between master and slave.

Let him turn also to our volume for 1805, p. 217, and to our Number for June last, p. 403, for an illustration of the condition of the slaves in the island of Barbadoes, the oldest of our colonies, as it respects their legal protection. A farther illustration of their state will be found in Dr. Pinckard's work. It was in Bridgetown, the capital of that island, the seat of its government, that the following occurrence took place. The narrative is contained in a letter dated in March, 1796; and with an extract from it we close this paper.

"I witnessed a scene of cruelty, which strongly exemplified the abject and wretched condition to which human beings are subjected in a life of slavery. It happened that I was waiting upon the quay for the Lord Sheffield's boat, when two men, apparently White Creoles, came up, and seized a Negro, who was standing near me, accusing him of having run away from his master. The poor Black assured them, that he had no master; that he belonged to Mrs. —; that he was well known in the town; and that they must, certainly, have mistaken his person! Upon these grounds he strongly urged the impropriety of their taking him to prison: but, regardless of his remonstrances, and of their own error, they tied him with a thick cord, fastened his hands, and forced him towards the place of confinement? Curiosity led me to follow them. The poor man still pleaded his innocence, and the wrong they had committed, begging and praying to be allowed to refer them to his mistress, or to another family in the town, to identify his person. Heedless of his protestations and entreaties, they still dragged him on; and from his only expressing a reluctance at being thus, unjustly, hurried to a prison, one of

these hardened wretches struck him a violent blow on the head, with a large stick, calling out to the other, in broad Barbadoes accent, and with a great oath, 'Cut him down.'

"A little before they reached the prison they had to pass a doorway where there happened to be a strong light, by means of which one of these cruel instruments of the law of force instantly recognised the poor ill-treated slave, and finding that they were actually guilty of the mistake which the Negro had stated, he called out to his savage comrade, who had struck the helpless Black upon the head, 'I know the fellow: we must let him go:' upon which, they both, with dreadful imprecations, ordered him to stand, *without stirring*, whilst they should untie him; and, upon his only moving his arm to expedite the loosening of the cord, they swore, that if he dared *'to stir, or look savage,'* they would 'cut him down,' or put him 'directly into prison.' Such was the compensation dealt him for the unjust and cruel treatment which he had already received. The wretches not only dragged the unoffending slave to a prison, in defiance of his solemn assurances of their having erroneously seized him, and without allowing him an appeal to any one who knew his person, but, because he ventured to say they were committing an error, had the inhumanity to strike him with a force sufficient to have fractured his skull, and to threaten him with the further severity of death, or a dungeon, should he dare only to cast a *look* of displeasure.*

"What must have been the feelings of this injured man! who, after being abused and maltreated, was put in fear of his life, if he should only permit nature to assume her seat on his brow,—if the cruelty,

pain, and injustice which he had suffered, should only cause a mark of disapprobation to appear upon his countenance! But nature, however proscribed, was not to be restrained by such command! While the power of memory remains to me I can never—*never* forget the indignant, but hopeless, expression of injury which overspread the features of this poor slave, as he retired! He felt aggrieved, and was conscious that he had no remedy,—no appeal!"

JOURNEY TO SWITZERLAND, &c.

(Continued from p 438.)

I LEFT Stutgard early on the 27th of September: the weather was remarkably fine. On coming out of the town we ascended a winding road over a high mountain, from which at every hundred yards we obtained a new and different aspect of the town and its beautiful environs of cultivated hills, intermixed with narrow valleys and abounding with trees and water. It is, I think, without exception, one of the finest coup d'œils I ever saw. The country between this and Switzerland, a distance of about 36 leagues, runs through a chain of mountains covered with wood, and the land below is in a state of high cultivation. Vines are planted wherever they can grow; but although the wine continues to be called Rhenish, it ceases to be of the superior quality which grows between Bonn and Mayence. I was obliged to give up my daily walks before the coach, when I had advanced a few leagues from Stutgard; for the rain began to fall incessantly till I arrived at Schaffhausen, so that I was contented to observe and admire the beautiful country from the inside of the carriage. I had only *one* good resting-place between Stutgard and Schaffhausen, and this was at Tuttingen, at the Stag, where comfort and neatness

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* We are told, on Barbadian authority, that at the present moment the slaves are guilty of the crime of *looking sulky*.

were conspicuous. At all the great inns in Germany I found the *table d'hôte* far preferable to dining alone: one meets there foreigners from different parts, and has often the pleasure of hearing very interesting and instructive conversation. The company is generally very good, though sometimes there is a strange mixture. The convenience of such tables, however, is great: the price is fixed, and always moderate, generally about two shillings a head, which includes a bottle of the wine of the country.

I arrived at Schaffhausen on the 29th of September; and I own that my feelings were much excited on beholding again the town of my nativity, where also I received my first education, and afterwards spent the happiest years of my youth. The impression of the last years I passed there will never be effaced from my mind, nor the gratitude I owe to the worthy clergyman who led me to the knowledge of Christian truth, and sowed and nurtured in me principles which have since supported me through the various trials of my life. My separation from him was a severe blow. That excellent man, whilst he lived, continued by his correspondence to be my guide and comfort; but he died a few years after. I carefully preserve the written certificate he gave me when he himself for the first time admitted me to the holy communion.

With my feelings excited by these recollections, it is not to be wondered that I should experience great emotion on entering the old mansion of Mr. Oswald, now inhabited by his only daughter, a lady of my own age, with whom I had been brought up. She recognised me at first sight; but she was so much altered since her marriage that I did not know her. I staid three days at Schaffhausen, and during that time saw a good deal of her and her family. Those were

to me interesting days. With what pleasure did we recal the days of our youth, and talk of her excellent father and mother, who also died a few years after, and whose memory we greatly venerated! I sat at table in Mr. Oswald's place, and then in his own chair (for every thing in that house remained as I had left it thirty-two years before) where he used to compose his sermons. I then went to look in an armoir for a little fowling piece which he had given me, and with which I used to shoot: it was still there.

I found living in the house a woman who had attended the garden and the vineyard, and had grown old in the family: she remembered me, and blessed me.

Lauchengen is five leagues from Schaffhausen. The road all the way to this place is highly picturesque, being a fine mixture of cultivated fields, and woods rising between ridges of sloping hills, from whence peep out, every two or three miles, cheerful neat villages always adorned with a white church and an elegant steeple, placed higher and at some distance from the village. I have renewed acquaintance with Beringen, Gechlengen, *ober* and *under* Hallow, where the dress of the men and women is exactly what it was a century ago—the old Swiss dress. The men wear a round sugar-loaf hat; a long beard; a coat made of black coarse cloth, with small black wooden buttons; a red waistcoat; a black girth round the waist; black leather straps hanging over the waistcoat, which support a pair of Swiss breeches of an enormous size plaited lengthways; white or blue stockings; with their shirt generally open at the neck. They have a fine, manly, composed appearance. The women wear a black jacket, red corset, short black petticoats, and red stockings, which are visible more than a mile off.

Whenever the business of the fields, or of the family, requires a little journey, the man and woman are always seen going together—the man first, carrying the greatest part of the luggage; the woman, however, always bearing her share. The women take part also with their husbands in the toils of husbandry.—Immense fields of turnips, potatoes, carrots, and other roots are to be seen here.

In the afternoon I passed Waldshut a little town of some strength, belonging to the Emperor, where my passport was demanded and registered. I slept at Sechingen a very indifferent place and inn, but which is conveniently placed for reaching Basle the next evening.

When the following day I passed through *Lauffenburg*, I left my carriage and walked over the bridge in company with a man of the place, who, seeing me look with great attention at the Rhine foaming through the arches over a bed of rocks, said to me, pointing with his hand to a sharp angle, “There the two *English Lords* were swallowed up.” This was, in fact, the place where, a few months ago, Lord M—— and Mr. B—— made so deplorable an end. When one sees the rapid and deep course of the Rhine at this place, dashing its water through a narrow bed of rocks, presenting for three hundred yards acute and sharp winding angles, it is not easy to believe that so desperate an attempt would have been hazarded as that which cost those unfortunate young men their lives. They were travellers; the beauty of the country tempted them to stop for a few days at *Lauffenberg*. The novelty and danger of this unattempted navigation excited in them the wish to do what other people deemed impossible. The moment their idea was known, it was strongly opposed; and the opposition only served to confirm them in their purpose. They proceeded, however, with some cau-

tion. They first pushed an empty boat into the stream, and unfortunately for them, and incredible as it appeared to the spectators, who had crowded both sides of the Rhine to see this experiment, the boat went through undamaged. This success, achieved in the presence of five hundred people, was a spur to the foolish pride of the two young Englishmen, who thought that they could not now relinquish their scheme without being laughed at. A second boat was prepared, and the next morning appointed for the experiment.

Deputations were sent to them from the magistrates, who strongly remonstrated against the guilty madness of the enterprise, but without effect. Next came some of the clergy to warn them against perdition, and to prophecy certain death: their efforts were equally unsuccessful; and on the appointed morning they sallied forth, both dressed in white waistcoats without coats, and slippers. They gave their money and watches to their servants: they knew, therefore, that there was a great chance of death. Mr. B—— went to the boat with a heavy heart, and even said he would not go, and remonstrated with Lord M——: but his lordship jumped into the boat, and said he would go alone; upon which poor Mr. B——, unwilling to leave his friend, went in after him. They pushed off. They had each a long pole, with which they hoped to keep the boat clear of the rocks. On both shores stood an overawed multitude, some crying, all vociferating entreaties to desist, and not to rush into eternity. It was now too late: no human strength could have stopped the boat when once it had got into the rapid current. To the amazement of the trembling spectators, they went unhurt over the first breakers, and, rushing into the foaming torrent, evaded the first threatening angle. Life was then for a few seconds once more in their power. They might have jumped

on the rocks, from which they were not more than three or four feet distant. The people on the shore screamed out to them to do it: instead of which, elated with this momentary success, they huzzaed, and waved their hats. Alas! blind unfortunate youths! that salute was a last farewell to this world: they were just plunging into eternity. With the swiftness of an arrow they were carried to a tremendous vortex: their boat was instantly upset: they struggled for a short time against the roaring billows, swam even the space of two hundred yards on their backs, calling out for help and mercy. No help could be given. The distressed multitude gazed on them as they passed, and saw them swallowed up—never to appear again.

I did not hear this affecting narrative with a dry eye. The man who gave me the particulars of it had been himself a witness of the whole, and was much agitated on recounting it. He told me that not so much as a button of their waitscoat had been seen afterwards; and that two English gentlemen, who had come on purpose from England, had staid at Lauffenburg some weeks, endeavouring by every possible contrivance to find the remains; but they had no success.

(To be continued.)

To the Editor of the Christian Observer.

THROUGH the medium of your publication permit me to communicate the pleasing intelligence, that the Chapel in the Forest of Dean was consecrated, with the usual solemnities, by the name of Christ Church,

on the 17th of July, by the Hon. and Right Reverend the Lord Bishop of Gloucester. His Lordship was supported on the occasion by his chaplains and upwards of twenty clergymen. After an admirable, highly appropriate, and impressive sermon, delivered by his lordship, to a crowded congregation, from Matt. xviii. 20, the holy sacrament was administered.

To our many excellent friends, it becomes my duty to offer congratulations of the most grateful kind, requesting them to unite in thanksgiving and praise to God, for raising for the poor of this place a house of prayer to the honour of his Name.

It is scarcely credible, but it is an afflictive truth, that in the large, desolate, extraparochial tract of land, in his Majesty's Forest of Dean, *not a place of worship of any sort or denomination was ever before known.*

After the lapse of so many centuries, to the lovers of pure religion in the present age this honour has been reserved, of shewing their attachment to the established service, their love of souls, and their gratitude to God for his spiritual blessings, by raising a temple in this extraparochial district. Being engaged, at the request of many distant friends, in drawing up an account of my first entrance into the Forest, and of the interesting death of Thomas Morgan, I shall take that opportunity of giving to the subscribers a general statement of the expenditure of the funds, and the particulars of all our proceedings.

I am, &c.

P. W. PROCTER.

Vicarage, Newland, Aug. 1, 1816.

REVIEW OF NEW PUBLICATIONS.

A Calm Inquiry into the Scripture Doctrine concerning the Person of Christ. By THOMAS BELSHAM.—8vo. London: JOHNSON. 1811.

The Claims of Dr. Priestley in the Controversy with Bishop Horsley. By THOMAS BELSHAM. 8vo. London. 1814.

Three Addresses to Persons calling themselves Unitarians. By the BISHOP OF ST DAVID'S. Rivington and Hatchard. 1816.

THE controversy between Dr. Horsley and Dr. Priestley was concluded by the former disputant upwards of thirty years ago. The arguments on both sides have been long before the public; and the generality of readers, we believe, have found little difficulty in deciding upon the merits of the case, and the character of the respective combatants. With this decision, however, Mr. Belsham appears to have been dissatisfied, and has deemed it expedient to review the subject. This gentleman entertains a pious regard for the memory of his master, and is animated by great zeal for the interests of his party. He possesses considerable weight with the members of his own persuasion; and his name has been long known as one of influence and authority in the Socinian school. If, therefore, it were incumbent upon any man, after the lapse of so many years, to correct the public taste, with respect to Dr. Priestley and his labours, we are inclined to think that Mr. Belsham was the man. The field was open to any Unitarian who felt himself aggrieved; and with the opinions entertained by this writer, we neither complain that he has come forth at all, nor that he remained silent during the days of Bishop Horsley.

It must have been obvious to any man of reflection, that the field, which had been contested with Dr. Priestley, would not be given up without an effort to his zealous successor. The character of Dr. Horsley was not less dear to many advocates for the orthodox faith, than was the fair fame of his opponent to Mr. Belsham; and as they considered themselves to be engaging in the cause of truth and justice, they have shewn no reluctance to examine the reasonings and to meet the charges which have been levelled at the reputation of that distinguished prelate. Among these the Bishop of St. David's deserves particular mention. To literary attainments of the first order, he unites high rank in the church, eminent talents, judicious and well-regulated zeal, a thorough conviction of the excellence of his cause, and a spirit of Christian independence, which makes the interests of truth its only object. He pursues his adversary into every corner: he grapples with him like a man conscious of his own powers; and if ever the enemy seems to make his escape, it is only to be again pursued, and again discomfited.

The friends of Mr. Belsham talk of some want of courtesy in his learned assailant; and it must be confessed that the Bishop has not weakened the force of his reasoning by any superfluity of idle compliments. But before this circumstance can be urged by them as a ground of accusation, we should examine the nature of Mr. Belsham's charges, and the spirit in which they are produced. If it should appear that he has paid little attention to courtesy in his attack, he cannot have much reason to think himself aggrieved, if the forms of politeness are not very strictly observed on the opposite side. We doubt, however,

whether any persons besides those who feel the castigation, will complain of the severity of the Bishop of St. David's.

Among the several specimens of incapacity adduced by Dr. Horsley, against the historian of the Corruptions of Christianity, was Dr. Priestley's "capital argument for the antiquity of the Unitarian faith, founded on the opinions of the Nazarenes.*" The historian maintained, that the ancient Hebrew Christians were Nazarenes; and that the Nazarenes were the same people with the Ebionites, the Socinians of early times. This opinion Dr. Horsley controverted.

The subject of the Nazarenes naturally led to the history of the church at Ælia or Jerusalem; and arguments and authorities were confidently produced on both sides to establish their opposite views. Dr. Horsley contended, with Mosheim, that the church at Ælia was orthodox; while Dr. Priestley denied every statement which was hostile to his own system.

These are the main questions now to be discussed; and we cannot enter upon them with more advantage to perspicuity and truth than by commencing with a few extracts from Mr. Belsham.

"Dr. Horsley, upon the authority of Mosheim, taxes the veracity of Origen; and charges him with *notorious falsehood*, in asserting that the Hebrew Christians, in general, had not renounced the Mosaic law." *Claims, &c.* p. 19.

"Dr. Priestley—indignant at the outrageous attack upon the unsullied character of the illustrious Origen," &c. *Calm Inquiry*, p. 44.

"Surely no human being but the Archdeacon of St. Alban's (Dr. Horsley) would have ventured, upon such feeble grounds, to have attacked the character of the great and venerable Origen with *notorious falsehood*."

"In the points at issue between him and the learned prelate, the victory of the

great advocate for the Divine Unity was decisive and complete. This the Bishop well knew. And though his lordship was no doubt gratified to see the effect produced by his pompous and imposing style upon the unthinking crowd, he would have been the first to laugh to scorn the solemn ignoramus who should seriously profess to believe that the advantage of the argument remained with him. No, sir, Bishop Horsley KNEW that he had inadvertently given too much credit to the great name of Mosheim. HE KNEW that Mosheim's authorities would not bear out his assertions.—HE KNEW that he had in vain sought for other authorities to support Mosheim. HE KNEW that having failed in these he had sported a hypothesis of his own, which would not bear examination for a moment. HE KNEW that in this state he had retired from the field, leaving his adversary in full possession of the ground. All this the Bishop KNEW, though his son may not; nor am I afraid of being contradicted in this statement by any one who is qualified to judge in the case, and who is under no temptation to conceal his real sentiments." *Claims, &c.* pp. 29, 30.

"Both the contending parties retired from the field equally well satisfied with the result of the conflict: Dr. Priestley with his victory, and Dr. Horsley with his MITRE." *Calm Inquiry*, p. 439.

Dr. Priestley's evidence, that the Nazarenes were Unitarian Ebionites, and constituted the primitive church at Jerusalem, is founded, as we have said, mainly upon the authority of Epiphanius and Origen. The testimony of Epiphanius is proved, in Dr. Horsley's Sixth Letter, to be of no service to the argument: he makes a distinction between the Ebionites and the Nazarenes, which justifies the supposition, that although in perverseness of character there was a general resemblance, yet on the subject of Christ's divinity their sentiments did not correspond. It is a fair conclusion from the words of Epiphanius, that the Nazarenes were orthodox in relation to the person of Christ.

"Concerning Christ," says that ancient writer, "I cannot say with certainty, (or I am not informed to

* Horsley's Letters, p. 108.

say *שֶׁן לִידָא שִׁרְטָן*) whether they too, i. e. the Nazarenes, carried away with the impiety of the aforementioned Cerinthus and Merinthus, think him a mere man, or affirm, as the truth is, that he was begotten of Mary by the Holy Ghost." Here is a confession that he had no ground to assert that the Nazarenes denied our Lord's divinity. It amounts, as Dr. Horsley observes, to much more than a doubt: it is the unwilling confession of a base accuser. It is reasonable to suppose, that if at any time he really doubted, the doubt was done away; for in the summary to his second volume, after the work was finished, which contains the account of the Nazarenes, he says, "They confess that Jesus is the Christ, *but* live in all respects according to the law." They were orthodox with respect to Christ, *but* they Judaized.—It may be proper to observe, that these summaries were evidently written after the completion of the work.

Grotius viewed this subject pretty much in the same light with Bishop Horsley. "Epiphanius doubts whether these also the (Nazarenes) asserted that Christ was a mere man, &c. But others do not plainly ascribe any thing peculiar to them, besides the observance of the Hebrew rites. As Irenæus makes no mention of them in his account of heresies, we are to judge favourably of them; and so much the more, because Augustine, who *consulted more ancient writers*, expressly affirms, that the Nazarenes confessed Christ to be the Son of God; *diserte affirmat confiteri Nazaraeos Christum esse Dei Filium.*"

The grand witness is Origen.—But as he never mentions the Nazarenes, his evidence must be made to bear by a circuitous process. Dr. Priestley therefore traces from Origen the faith of the Jewish Christians in his own age, and from *their* faith infers that of their ancestors. The strength of his argument lies in two

passages, very remote from each other, in the books against Celsus. It is by taking them in connection that he gives any colour to his assertions.

Celsus, in the person of his Jew, brought a charge against the Hebrews, that they had deserted the law. How does Origen meet it?

The charge having been made generally, and without exception, Origen as positively and as generally denies it. He introduces particular instances of persons, who formerly had not deserted the law, such as Peter and Barnabas; adding, that Paul himself to the Jews became a Jew that he might gain the Jews, and brought an offering to the altar that he might convince the Jews of his adherence to the law, &c.

Now Origen must have been conscious that these *particular* instances could never disprove the general charge*; and what is still more reprehensible, he refers to the conduct of the Apostles, when they were only imperfectly informed of their duty, or acted in an improper manner by reason of human infirmity. And with respect to St. Paul, Origen followed in this matter the rule of expediency: he could not be ignorant that the Apostle acted on a totally different principle from the Ebionites; for they maintained that the law was *obligatory* both on Jews and Gentiles. If any man had put the distinct question to Origen, Do you, or do you not, mean to affirm that St. Paul, in his Epistles to the Galatians, labours to establish the obligation of the law *to the letter* of it? it is impossible that he should not have answered in the negative; yet his reasoning leads us to suppose that he would have replied in the affirmative.

* If it should be said in our time, "You Socinians advertise about your lectures in the public papers," it would be no satisfactory answer, that Mr. A. or Mr. B. have never adopted the practice.

Observe also the manner in which he speaks of the Ebionites. "This," he says, "Celsus' Jew did not understand, that the Jews, who have believed in Christ, have not left the law of their fathers. For they live according to it, being named after the beggarly expectation of the law.—For a poor man is by the Jews called Ebion; and those of the Jews who have received Jesus as Christ, are called Ebionites."

What are we to infer from this passage? That the Ebionites were the only believers of Jewish extraction? This is its natural purport, and thus, it seems, he wished it to be understood. Did Origen himself, then, believe this to be the fact? No: let the following passage decide.*

"How confusedly does the Jew introduced by Celsus speak, when he had it in his power to have said with more appearance of truth,† 'Some, indeed, have renounced our customs under the pretext of interpretations and allegories; and others also interpreting as you profess spiritually, while ye nevertheless observe the customs of the fathers; and others of you, without any interpretation, incline both to receive Jesus as foretold, and to observe the Mosaic law, according to the custom of your ancestors, as having all the mind of the Spirit in the letter.' But how could Celsus clearly distinguish these things, who in the progress of his discourse has made mention of heresies the most impious and foreign to the doctrine of Jesus, and of others renouncing the Maker of the world; but did not know that the Israelites believing in Jesus had not renounced

the law of their fathers? For it was not his intention, with a sincere love to the truth, to examine all these things in their proper order, that if he found any thing useful he might receive it; but he wrote such things as an enemy, and one wholly bent on perverting what he heard."

How singular is this statement!—Origen had himself intimated before that the Ebionites were the only Jewish believers: he now tells us that there were three kinds of believing Hebrews! The first considered themselves as released from the letter of the law, because they had obtained the substance: the second observed the law, but probably did not press it upon others, looking to its spiritual intention as the great matter: the third believed it to be obligatory upon all; as necessary to salvation. Of the three classes, the last alone were the Ebionites.

The error of Celsus was involuntary: but charity itself cannot thus apologize for Origen. In his former reasoning, he clearly maintained an argument, which he did not believe. Celsus' Jew speaks as every other Jew would have done, of forsaking the *letter* of the law: Origen quibbles most unwarrantably about it, and seems to talk of observing the *letter* of the law when he has a mental reservation about the *spirit* of it. He might as well have contended, that all the *Gentiles* were observers of the law; for in his reserved sense they *did* observe it.

Upon the subject of the Nazarenes and the veracity of Origen it is unnecessary to enlarge. If Mr. Belsham can vindicate the honour of Dr. Priestley on no better grounds than these, we suspect that the judgment of the public will remain pretty much what it has hitherto been, and that the victory will still be adjudged to the Mure.

But Origen and the Nazarenes are to be considered only in a subordinate view: the great battle is to be fought about the church of *Alia*.

* Some of the reasoning connected with this subject is taken from Dr Jamieson's reply to Priestley;—a work in which the question is ably and fully discussed.

† *ἑνὸς καὶ τοῦ αὐτοῦ πνεύματος ἐν ἡμῖν*:—the Socinian translation of *πνεύματος* in this place is "more plausibly;" this corresponds better with their purpose than with the Greek.

Dr. Horsley, it should seem, has committed himself, in relation to the Christians of that church, in a way which reflects no credit either on his integrity or his talent; and if Mr. Belsham's statement be correct, the annals of controversy can scarcely furnish us with a picture of humiliation more abject, and of demolition more perfect and complete, than that of the learned prelate.

Dr. Horsley states his view of the subject in the following propositions:—

"I take for granted these things.

"I. A church of Hebrew Christians, adhering to the observance of the Mosaic law, subsisted for a time at Jerusalem, and for some time at Pella, from the beginning of Christianity until the final dispersion of the Jews by Adrian.

"II. Upon this event a Christian church arose at Ælia.

"III. The church of Ælia, often, but improperly, called the church of Jerusalem, for Jerusalem was no more; the church of Ælia in its external form, that is, in its doctrines and its discipline, was a Greek church; and it was governed by bishops of the uncircumcision. In this my adversary and I are agreed. The point in dispute between us is, of what members the church of Ælia was composed. He says, of converts of Gentile extraction. I say, of Hebrews; of the very same persons, in the greater part, who were members of the ancient Hebrew church, at the time when the Jews were subdued by Adrian. For again, I take for granted,

"IV. That the observation of the Mosaic law, in the primitive church of Jerusalem, was a matter of mere habit and national prejudice, not of conscience. A matter of conscience it could not be; because the decree of the apostolical college, and the writings of St. Paul, must have put every true believer's conscience at ease upon the subject. St. Paul, in all his Epistles, maintains the total insignificance of the Mosaic law, either for Jew or Gentile, after Christ had made the great atonement; and the notion that St. Paul could be mistaken, in a point which is the principal subject of a Christ. Observ. No. 176.

great part of his writings, is an impiety, which I cannot impute to our holy brethren, the saints of the primitive church of Jerusalem. Again, I take for granted,

"V. That with good Christians, such as I believe the Christians of the primitive church of Jerusalem to have been, motives of worldly interest, which would not overcome conscience, would, nevertheless, overcome mere habit.

"VI. That the desire of partaking in the privileges of the Ælian colony, from which Jews were excluded, would accordingly be a motive, that would prevail with the Hebrew Christians of Jerusalem, and other parts of Palestine, to divest themselves of the form of Judaism, by laying aside their ancient customs." Tracts, pp. 409—411.

The chief points in debate are these: Of what persons did the church at Ælia consist? And what were their opinions with respect to Jesus Christ? Are the views of Dr. Horsley on these subjects correct or not?

Let us hear Sulpicius Severus, as quoted by Mosheim.

"At which time Adrian, thinking that he should destroy the Christian faith by the defilement of the place, set up images of dæmons both in the temple and in the place of our Lord's passion. And because the Christians* were thought to derive their origin chiefly from the Jews (for the church of Jerusalem had then no priest but of the circumcision,) he ordered a cohort of soldiers to hold constant guard, and to keep off all Jews from access to Jerusalem. Which thing was beneficial to the Christian faith: for at that time almost† all united the observance of the law with their be-

* "Quia Christiani ex Judæis potissimum putabantur:" "because the Christians were thought to consist chiefly of Jews," Dr. Priestley: a wrong translation

† "Tum pæne omnes Christum Deum sub legis observatione credebant." Dr. Priestley mistakes the meaning of the passage: he construes it, as if "pæne omnes" referred to their belief in Christ; whereas that expression is meant merely to exemplify the "observator legis."

lief in the Divinity of Christ: the Lord so disposing it, that the servitude of the law should be taken away from the liberty of the faith and of the church. Thus then was Mark the first Gentile Bishop of Jerusalem*."

From this passage we deduce, with Mosheim and other writers, the following conclusions:—That the Jewish Christians, who lived in Palestine, so long as there was any hope of the rebuilding of Jerusalem after its destruction by Titus, joined the rites of Moses with the worship of Christ. When this hope failed them, and Adrian's rescript banished all Jews, all observers of the law, from his new city the greater part of these Jewish Christians rejected their ritual observances, and elected Mark, a Gentile, for their Bishop. They were thus qualified to partake of the privileges of the colony without giving any umbrage to the government. Thus the edict of Adrian was of advantage to the Christian faith. It could have been of no advantage to the faith, if all the Hebrew Christians had left Jerusalem and preserved the servitude of the law: it would, in that case, have been injurious, since it would tend to disturb the Gentiles to whom these observers of the law had fled, and to introduce questions and divisions among them. To the same purport is the expression, that the servitude of the law was taken away from the liberty of the church: for of what church does he speak? If he be supposed to refer to the Christian church generally, yet he must be considered as having a special respect to that part of it which had been under bondage—the Hebrew Church of Jerusalem. And this view of the

subject is confirmed by the last sentence: *Ita tum primum Marcus, &c.* Thus at that time Mark was made the first Gentile Bishop. Had Sulpicius meant that a Gentile Church was established by the expulsion of the Jews, he would not have confined himself to the appointment of a bishop: a fact so novel and important would doubtless have been particularly noticed.

Our next evidence shall be Celsus' Jew.

In the sentence which immediately follows the former extract from the 2d book against Celsus, Origen proceeds thus: "With him the Jew goes on addressing the believers of that nation, 'Yesterday and the day before, even when we suffered punishment from that person, who drove us away like beasts, ye apostatized from the law of your fathers,' *ἀπεστεινεν πατρὶς νόμος,*" while, as we have shewn, he knows nothing exactly (*ἀκριβώς*) concerning the things of which he speaks."

According to the testimony of Origen himself, in his first book, Celsus lived in the time of Adrian and afterward: and he is here introduced as speaking of an occurrence which took place *very lately*, "yesterday and the day before." No doubt, therefore, can exist that the person, whose name he deemed it either improper or unnecessary to mention was Adrian: and the statement of cruelties exercised upon the Jews is confirmed by others. If Celsus represents them as driven away like wild beasts, Jerome informs us, that after the war of Adrian, "an incredible number of every age and sex were sold like horses, and dispersed over the face of the earth." Now at that time, saith the Jew, addressing his countryman, "ye apostatized from the law of your fathers." Would he have ventured to assert this fact, if it had not been true? It is impossible to conceive it. He fixes upon a recent date: he mentions a circumstance,

* "Ita tum primum Marcus ex Gentibus apud Hierosolyman Episcopus fuit" Dr. Priestley's translation is, "Then was Mark the first Bishop of the Gentiles at Jerusalem:"—a palpable error, if he means by "Bishop of the Gentiles," a Bishop *over* the Gentiles.

the truth or falsehood of which must have been notorious, and Origen himself does not venture to contradict him. Instead of asserting boldly, as he would have done if the notoriety of the case did not prevent him, that the charge was unfounded, he endeavours to get rid of the subject by hinting that the Jew was not very *exactly* informed! He refers us back to his general sophistry and thus satisfies us completely that he cannot refute the allegation.

We proceed next to the testimony of Epiphanius.

"Therefore," says this writer, "Adrian thought of rebuilding the city, though not the temple: and taking Aquila, that interpreter of Scripture formerly mentioned, who was a Greek and his father-in-law, and deriving his origin from Sinope of Pontus, appointed him to oversee the work of building the city. But Aquila living in Jerusalem, and seeing the *disciples of the disciples* of the Apostles flourishing in faith and working great signs of healing and other wonders: for they were returning from Pella of Decapolis to Jerusalem and teaching: *ἦσαν γὰρ ὑποφειψάντες ἀπὸ Πέλλης καὶ διδάσκοντες*: for when the city was about to be taken by the Romans all the disciples were forewarned by an angel to depart from the city now about to be destroyed; who leaving their home dwelt in Pella, the above-mentioned city, beyond the Jordan, &c.; but having returned, as I mentioned, after the destruction of Jerusalem, they did mighty works: Aquila therefore, being convinced, believed in the Christian religion."

Whether the return from Pella occurred in the interval between the destruction of Jerusalem by Titus and that which took place under Adrian, or whether this event was after the second ruin of the city, is of little importance. There seems at any rate to be no great difficulty as to the time when Aquila saw and conversed with them: the *disciples of the disciples*

of the Apostles were the persons by whom he was converted to Christianity; and this circumstance brings us very naturally to the date of his superintending the works of Ælia.

If it should be said, that the conversion of Aquila was *prior* to the destruction of the city, it follows that even before the war of Adrian the Hebrew Christians had in part rejected the ritual of the law; for he received the seal of Christianity, that is baptism, but his subsequent apostacy and circumcision prove that he was not then circumcised. If it occurred, as we believe, after the war, there were then Hebrew Christians living at Ælia who admitted Gentiles to their communion without the legal rites. In either case, the members of the church could not be of the sect of the Ebionites.

In addition to his six positions, Bishop Horsley mentions, as a circumstance strongly corroborating his views, a seventh position, that a body of orthodox Hebrew Christians were actually existing in the world much later than the time of Adrian. This fact he proves by the testimony of St. Jerome. Hence at some time preceding, the practice of the Hebrew congregations had undergone a great change: they had forsaken the Mosaic law: and since large bodies of men do not change their opinions without a powerful motive, some adequate cause must be assigned. "Now in what period of the church," says the Bishop, "shall we find a posture of affairs so likely to induce the Hebrew Christians to forsake the Mosaic law, as that which obtained in Palestine upon the final dispersion of the Jews by Adrian?" If we recollect the uncontradicted declaration of Celsus' Jew, this reasoning comes near to demonstration.

We shall content ourselves with one additional proof, which is furnished by the Bishop of St David's. It is taken from Eusebius, and is to the following purport: "From written records I have learnt that to the

siege of Jerusalem in the time of Adrian, fifteen bishops presided over that church in continued succession, and that all of them were of Hebrew origin, and that they held and professed the genuine knowledge of Christ*." What is meant by the genuine knowledge of Christ we know from his account of Paul of Samosata Eusebius informs us, that Malchion was rewarded by an honourable appointment in the church at Antioch, for the eminent sincerity of his faith in Christ: he had rendered signal services, in detecting the sophistries of Paul, who was deposed for denying the Divinity of Christ.

It seems unnecessary in this place to dwell longer upon the churches of Jerusalem and of Ælia. Their orthodoxy on the subject of our Lord's divine nature, appears to be fully established; and little doubt can be entertained by any candid inquirer that the latter church consisted for the most part of Hebrew Christians, who abandoned, in the days of Adrian, the ritual of the ancient law.

Mr. Belsham seems not to have comprehended the nature of Bishop Horsley's proofs, nor the manner of his reasoning. He says, that the Bishop begins with six professedly gratuitous assumptions, "which, however, he frankly acknowledges, prove nothing." Dr. Horsley makes no such acknowledgment; neither are his positions gratuitous. The three first are historical facts—Eusebius, and Epiphanius, and Orosius sufficiently attest them: the three last are connected with the third, and assign probable reasons for the renunciation of the Mosaic rites. And

"So far from acknowledging that they proved nothing, he says in the words before quoted, that they *determined* him to abide by Mosheim's account of the transaction. They prove the existence and orthodoxy of a church of Hebrew Christians, retaining

the Mosaic ordinances, to the time of Adrian, and renouncing them in consequence of his decree, and of the privileges annexed to his new colony at Ælia. To 'complete therefore the proof' by the evidence of the existence of an orthodox Hebrew church to a *later period*, the Bishop added his seventh position.

"4 This seventh position is that upon which Mr. Belsham says 'the *principal stress* is laid' The Bishop expressly says (p. 490,) that the principal stress is *not* laid upon it. He particularly reminds the reader that his proof of the existence of an orthodox Jewish Church at Jerusalem rests *only in part* upon it. 'The learned reader will be pleased to recollect that my proof of the existence of such a church rests in part only on Jerome's evidence. The entire proof rests on *seven* positions.'

"Of the seventh position Mr. Belsham says, that 'the Bishop in his last Disquisition *very fairly owns* it proves barely and singly the existence of a body of orthodox Hebrew Christians existing somewhere in the world in the time of Jerome, 250 years after the reign of Adrian.' This is very unfairly, and incorrectly stated. The force of the seventh position is in its *connection* with the six preceding. Its object is, *with them*, to prove that this orthodox church existed, not *somewhere* in the world, but at Ælia. St. Jerome's testimony does not, of itself, prove the existence of the Hebrew Christian church in the time of Adrian: it is not a part of that evidence; but it is a proof of the existence of that church to a much *later period*. Epiphanius and Orosius testify for its existence at Ælia in the time of Adrian; Celsus, and Origen (in his *corrected* judgment) respectively answer for the latter half of the third century, Eusebius for the whole of the three first centuries and the beginning of the fourth, and Jerome for the latter part of the fourth. Celsus, Origen, and Jerome speak, indefinitely and generally, of *Hebrew Christians*. And where should we seek to verify their testimony, but at Jerusalem the primitive seat of *Hebrew Christianity*, where this Apostolical Church was subsisting not only in the third and fourth centuries, but has continued, through all the revolutions of the country, to this day.

"To the orthodoxy of this church in Adrian's time Sulpicius bears witness in the words before quoted: *Christum Deum credebant*. But Eusebius's inestimable document of the succession of the

* Second Address, p. 10.

bishops of Jerusalem and Ælia for more than three centuries, (collected by himself from *tables of succession* and *written records*, in the library at Jerusalem) with his testimony to the orthodoxy and apostolical character of this church from its first institution to his time, comprehends all other evidence, and effectually disproves the assertion of Dr. Priestley and Mr. Belsham, that the great body of Hebrew Christians, in the two first centuries, were unbelievers in the Divinity of Christ. If you confine your attention to this substantial fact,—*the orthodoxy of the primitive Christian Church in Palestine*, under both its appellations of Jerusalem and Ælia, as attested by Eusebius, and before him by the Bishops of Ælia, Cæsarea, and others, in their letter to Paul of Samosata (see the Postscript), you will easily perceive the error of Dr. Priestley and Mr. Belsham, and will find no difficulty in disentangling the subject from the dispute about the continuance or discontinuance of the Mosaic ordinances; and about the *three* sorts of Nazarenes, and *three* of Ebionites, which they have either ignorantly or artfully confounded." Second Address, pp. 15—17.

We cannot but consider assertions of the kind just noticed as ingenious devices to maintain the credit of a cause which, on other grounds, Mr. Belsham believes to be just: hence his declaration, that Dr. Horsley was a plagiarist from Mosheim, and that the church of Ælia was now for the first time heard of: hence also his warm indignation at the convicted artifices of the spotless Origen; and his witticisms about those illustrious Octogenaries, "our holy brethren the saints of the primitive church at Jerusalem," with many pages which are equally just and equally becoming. To the same cause, if it did not imply a degree of unfairness which could hardly be designed, we should attribute the marvellous blunders which are sometimes to be found in his writings, with respect to dates and quotations: such, for example, as mistaking a note of the translator for a part of the work of Mosheim; and informing us that Mosheim's Anti-Constantine History was written prior to his General History, whereas

it was published later by sixteen years. These and similar errors are to be considered, perhaps, as specimens of haste and inaccurate investigation.

But the direct attacks in which Mr. Belsham has so frequently indulged upon the moral character of Bishop Horsley in particular, and of the clergy in general, can be explained upon no such principle. Not a word can be said in his defence. He tells us, that the Bishop *knew* that he had retired from the field, leaving his adversary in full possession of the ground; that he did not, and could not, claim the victory; whereas the Bishop repeatedly, and in the strongest terms, avers his conviction of Dr. Priestley's utter defeat. Mr. Belsham would persuade us that Dr. Horsley had given up the church of Ælia as an indefensible and desperate cause. The Doctor himself says, "Upon these foundations," (viz his seven positions, &c.) "which a stronger arm than Dr. Priestley's shall not be able to tear up, stands the church of orthodox Jewish Christians at Jerusalem; to which the assertors of the Catholic faith will not scruple to appeal in proof of the antiquity of their doctrine." p. 376. And again—"The disturbed foundations of the church of Ælia are again settled. I could wish to trust them to their own solidity to withstand any future attacks. I could wish to take my final leave of this unpleasant task of hunting an uninformed, uncandid adversary through the mazes of his blindness, and the subterfuges of his sophistry." Mr. Belsham may perhaps be provoked at this language, as applied to his master in the school of Socinus; but it is too much for him or any man to affirm, that Bishop Horsley did not believe the statements which he so strongly and so repeatedly made.

And on what principle can his extraordinary attacks upon the clergy

in general be defended? Does he really believe, as he pretty strongly intimates, that truth must necessarily be the object of their aversion and abhorrence? He distinctly affirms this of Mr. Horsley, *because* he is a clergyman; and other parts of his writings leave no doubt of the way in which he meant it to be applied. Is this then the deliberate opinion of Mr. Belsham; and does he think this language to be just in itself, and creditable to its author?—We might be forgiven, if we should pause for a few moments, to express those sentiments and feelings which must rise up in the mind of every candid and intelligent person on the perusal of calumnies like these; but we are rather disposed to refer the reader to the Addresses which have been published on this controversy by the Bishop of St. David's. He has discharged the task, which he undertook, with good effect; and if the due exposure of misrepresentation and calumny can prevent the repetition of such evils, the public will be much indebted to his lordship;—and Mr. Belsham himself will surely not be the last to acknowledge the obligation; for in the present state of things, he must feel that we can repose little trust in his statements, and that we cannot avoid being offended by his manner. If he wrote in a different spirit, and with a determined regard for the interests of truth, rather than that of party, he would be heard at least with civility, and even with respect. Whatever might become of his argument, the cause of charity would not suffer; and his antagonists would give him no worse character than that of a well-meaning man, whose unhappy prejudices were in a great measure redeemed by the gentleness of his disposition and the courtesy of his manners.

In this article we have confined ourselves to the question at issue between Dr. Horsley and Dr. Priestley.

It is our intention to examine Mr. Belsham's "Calm Inquiry," at some future day, on more general grounds.

A familiar Exposition and Application of the Epistle of St. Paul to the Colossians. in a course of Eight Sermons, including an Examination of the general Nature and Use of the Epistles of the New Testament. To which are subjoined, two Sermons on Parts of the Example of St. Paul. By THOMAS GISBORNE, M. A. London: Cadell and Davies, 1816. 12mo. pp. 194.

FEW, probably, will read this article to whom the name and writings of Mr. Gisborne are not familiar. It would be superfluous, therefore, to enter upon any very detailed examination of the present work, bearing, as it does, the clear impress of the same hand which has already contributed so largely to the instruction and edification of the Christian world. For Mr. Gisborne's general merits as an author, we must refer to our preceding volumes, in which those merits have been amply discussed. There is only one additional remark we would now take the liberty of offering, which has been suggested to us by the peculiar circumstances of the times in which we live; and it is this, that amid the various and contradictory errors which prevail around us, Mr. Gisborne, without assuming the port of a controversialist, has been of signal use in discountenancing those errors, and in upholding the cause of vital Christianity. What numbers may have yielded their prejudices against spiritual religion to the weight of his authority, the force of his reasoning, and the influence of his practical wisdom; or how many may have been preserved from the delusions of Antinomianism by his scriptural exhortations and his pointed appeals to the heart, will never

perhaps be fully known. We confess, however, that our own estimate of the good which he has effected in these opposite directions is very high; nor is it the less so because of the noiseless and unobtrusive manner in which the effect has been wrought.

The theological writings of Mr. Gisborne are remarkable for two qualities, which operate very powerfully, but almost insensibly, in their favour; we mean, moderation and good taste. They neither alarm by their violence, nor offend by their coarseness. We meet with no exaggerated statements—no angry discussions—no sectarian language—His general manner is tranquil, correct, and dignified; and yet pointed and powerful. There is a total absence of what may be called the grimace and cant of religion; its substantial beauties, and its awful sanctions, are exhibited to the view without any of those injudicious combinations which disfigure the one or weaken the other. The impression felt by the preacher he seems intent on conveying to his hearers, in language, the terms of which all may understand, and the drift of which none can mistake. With such an opinion of Mr. Gisborne's merits as a writer of sermons, we cannot but hail with satisfaction the appearance of another volume; and we embrace an early opportunity of introducing it to the knowledge of our readers.

The present volume is chiefly of the expository kind. Seven of the ten sermons of which it is composed, contain a running comment on the whole of St. Paul's Epistle to the Colossians. In each sermon a portion of the Epistle in its order is familiarly explained, and the exposition is followed by a few practical inferences. The discourses being intended for parochial and domestic use, the author has judiciously avoided all critical inquiries into the force of particular expressions, and all

elaborate discussion of disputed doctrines. He has aimed at conveying, in intelligible language, the meaning of the Apostle, and deducing from his communications to the church at Colosse such lessons of practical piety as they are calculated to afford to Christians of the present day. We agree with our author in thinking, that it would prove highly useful for ministers, in their parochial preaching, to enter on a succession of expository discourses on somewhat large portions of Scripture. "A comprehensive view of the word of God; a habit of tracing the connection between one part of it and another, and of discerning and pursuing a train of religious reasoning and inquiry; a clear understanding of doctrinal and of practical truth; and a consequent steadiness against the seductiveness of erroneous opinions, seem more likely, under the blessing of God, to result from such an intermixture, than from an uniform continuity of unconnected sermons on short or insulated texts." It cannot be doubted that a plain and faithful exposition of the Epistles of St. Paul, of that to the Ephesians for example, would be likely to arm the minds of a congregation against the fascinations of error, whether of the legal or Antinomian kind. The former would be encountered by the distinct exhibition of the doctrines of grace: "By grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works lest any man should boast:" while the latter would be confounded by the force and minuteness of the Apostle's exhortations to the subjects of Divine grace, and by the awful and affecting sanctions which are employed to enforce such exhortations. It is those who had been "dead in sins," but were now "quickened together with Christ," whom the Apostle beseeches to "walk worthy of the vocation" wherewith they were called. It is the very same persons whom he de-

scribes as "predestinated unto the adoption of children," whom he warns against being deceived by vain words into the commission of sin, seeing that "the wrath of God cometh upon the children of disobedience." It is those who have been made "accepted in the beloved," who are exhorted to put away all bitterness, and wrath, and clamour, and evil speaking; to be kind one to another; not to be drunk with wine; to love their wives; to obey their parents; faithfully to serve their masters. But we return to Mr. Gisborne, and shall first give a specimen or two of the style of his expositions.

"The Apostle, having enforced with the most decisive energy of expression the universal obligation of mankind to Christ for every blessing present and to come, suddenly brings to the remembrance of the Colossians the signal goodness of God in having admitted themselves, heathen sinners as they had been, to a personal interest in the free mercies of redemption. 'And you, that were some time alienated and enemies in your mind by wicked works; you who were idolatrous Gentiles, 'aliens from the Commonwealth of Israel, and strangers from the covenants of promise; you who, through the dominion of wickedness to which you had surrendered your hearts, were full of hatred against a God of holiness, and were justly hateful in His sight: yet now 'even you hath He reconciled,' even you hath Christ brought into a state of peace and favour with God, 'in the body of His flesh through death,' by taking upon himself human nature for your sake, and suffering for your sake, in the body, on the cross. And why? 'To present you holy, and unblameable and unreprouvable in His sight; that, when he shall return to judge the world, he may look upon you as cleansed from guilt by His blood, and may welcome you, as though you had never sinned, into the mansion prepared for His servants. But were the Colossians to conclude that, because they were now reconciled to God, they were certain of being received into happiness after death? St. Paul diligently guards them against so dangerous a mistake, by clearly stating

the indispensable condition, on which the inheritance of glory was suspended. What is the condition? 'If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which,' conformably to the final command of our Lord, 'was preached to every creature under heaven.' It is only by rooted and stedfast continuance in that evangelical faith, through which salvation has been offered to you as unto every man, a continuance to be proved by the habitual fruits of pure and zealous and unreserved obedience, that you can be authorized to retain the hope set before you in the Gospel, that an entrance shall be ministered unto you through Christ into the everlasting kingdom of God.

"This, proceeds the Apostle, is the evangelical faith, this the universal Gospel of salvation, 'whereof I Paul am made a minister;' whereof I am not a self-appointed teacher, intruding into a sacred office to which I have no title, delivering a message which I am not commanded to bear, but a minister duly commissioned and ordained: 'who now rejoice in my sufferings for you,' having cheerfully endured many former persecutions, as at this hour I gladly support imprisonment, in consequence of having preached the Gospel to yourselves and other Gentiles. 'And' I hesitate not to 'fill up that which is behind of the afflictions of Christ in my flesh,' to sustain in my own person every portion which may yet remain of my full share of the tribulations on account of preaching Christ, which His faithful followers, and the Apostles in particular, must encounter, after the example of their Lord, 'for His body's sake, which is the church.' Of this church I, Paul, 'am made,' am duly appointed and ordained, 'a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God.' For from God Himself have I received a special commission for your unspeakable benefit—a commission to make known to you His whole counsel, to publish to you the fulfilment of a promise which, though He has again and again confirmed it by His prophets, has never until the present day been understood; 'even the mystery which has been hid from ages and from generations, but now is made manifest to His saints, to whom God would make known what are the riches of the glory of this mystery among the Gentiles.' Did the Colossians inquire what was that mystery,

so rich in glory, that hitherto secret purpose of Divine mercy and grace, the accomplishment of which St. Paul was now sent to declare to them? The mystery, he replies, 'which' I unfold 'is, Christ, in you, the hope of Glory.' Do not you read in the Scriptures of the Old Testament, that in the name of Christ the Gentiles should trust? Looking forward of old to the incarnation of the Son, does not the Father thus address Him: 'I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' — 'It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel.' 'I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.' To you, Colossian Gentiles, who heretofore were without hope, and without God in the world, to you I proclaim the mystery, the 'eternal purpose of God purposed in Christ Jesus our Lord;' a purpose according to which 'he has predestinated us and all the Gentiles to the adoption of children by Jesus Christ unto Himself, to be fellow-heirs with the Jews, and of the same body, and partakers of His promise by Christ in the Gospel.' To you I proclaim Christ Jesus, a light to lighten the Gentiles, the hope and the author of glory to you, no less than the glory of Israel, the ancient people of God. Salvation, of which ye, O Gentiles of Colosse, sunk in idolatry and corruption, never entertained a thought; salvation, of which the Jews, wrapped up in prejudice and arrogance, endured not to think that any nation except their own should be a partaker: salvation I announce and offer to you as purchased by the blood of the Son of God. 'Whom we preach' as the only source of salvation, the only refuge of sinners, 'warning every man, and teaching every man in all wisdom,' pressing upon every man the genuine doctrines of redemption, and practically applying them to the heart of each individual in the manner which his situation particularly requires; 'that we may present every man perfect in Christ Jesus:' that, so far as our ministry can avail, we may contribute to place and to uphold in the way of life every person committed to our care, and to stand clear, if any man finally perish, of his blood. 'Whereunto I also labour,' concludes the Apostle; unto which glorious end I exert myself with unabating earnestness; not in

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dependence on strength of my own, but 'striving according to his working,' but relying wholly on the arm of that Omnipotent Lord, 'who worketh in me mightily' both to will and to do, and can render, by His all sufficient grace, the weakest instrument successful." pp. 54—60.

Again—

" 'As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith as ye have been taught, abounding therein with thanksgiving.' As ye have publicly avowed that there is no salvation but in the Lord Jesus Christ, and to that Saviour have committed your souls; continue to hold fast the Gospel of life eternal through Him, and to manifest by your daily conduct that your minds are not corrupted from the simplicity which is in Christ. Give proof, by growing in grace, that you progressively become more deeply grounded, more firmly settled, in the faith as originally delivered to you and to all the saints; more advanced in Christian edification; more abundantly filled with gratitude for the unmerited and unspeakable mercies of redemption. Many deceivers are abroad, beguiling unstable souls. Stand therefore constantly on your guard: and 'beware lest any man spoil you,' taint the soundness of your faith, and thus rob you of your prepared reward, 'by philosophy and vain deceit;' by ensnaring you to give heed to subtle speculations, to delusive reasonings against evangelical truth, to pretended doctrines and unauthorised commandments. These delusions are framed 'after the tradition of men:' they are invented by human teachers, and handed down from one blind leader of the blind to another. They are 'after the rudiments of this world:' carnal imaginations, extolled by the world as curious and sublime and salutary wisdom; but in reality despicable as dreams of presumptuous folly, and to be held in abomination as 'not after Christ,' as radically inconsistent with his word, and subversive of dependence upon him. Well may you beware of being in any point estranged from exclusive reliance on this appointed Saviour, and from scrupulous submission to his laws: 'for in him dwelleth all the fulness of the Godhead bodily.' Obscured as his glories may have been under the veil of human nature, He is God mani-

fest in the flesh; God over all, blessed for ever; One with his Father in majesty, in every perfection, in every Divine operation. 'And ye are complete in Him, which is the head of all principality and power.' In this Almighty Deliverer you have complete redemption. Think not that besides his atonement and grace, and the means which He has ordained to render you partakers of those blessings, any thing can be either needful or available to your salvation. Think not that the very angels of God, to whom I know that deceivers, already insinuating themselves among you, counsel you to look with superstitious regard, and even to address idolatrous adoration; think not that the very angels can of themselves contribute the smallest aid to the saving of your souls. For to Christ all the principalities and powers of heaven are subject: by his will, as ministering spirits, they are in every circumstance directed and controlled. 'In whom' also, in which all-sufficient and omnipotent Redeemer, 'ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.' You are admitted into covenant with God, and established in his favour, not by the ceremony of Jewish circumcision, but by the true circumcision of the heart, in the spirit and not in the letter; by that complete change of heart wrought through the power of Christ, and purchased for you by the meritorious obedience of your Lord to every point of the law of God; that sanctification of which the outward ordinance of circumcision was a type and an emblem. 'Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised him from the dead.' In baptism, that truly significant institution, now appointed in the place of circumcision to be the method of admission into the church of Christ, you figuratively express a cordial desire to be cleansed from all spiritual defilement; you pledge yourselves to die through grace unto sin, in conformity to the purposes of the death of your Lord; and to rise in newness of life unto universal holiness, as He rose from the dead for the glorious accomplishment of the entire will of his Father. And for this figurative birth to newness of life, this practical resurrection from sin unto righteousness, you trust not to any strength of your own; but

to the energy of that Divine Power, by which the Son of God was raised from the grave. You trust that, through the merits of Christ, the same Almighty Arm, which rescued him from the fetters of the tomb, will break the chains of sin with which you are bound; will set you free from the dominion of Satan; will preserve you from returning again into bondage to the flesh; will enable you to live as a new man to the service and praise of the Father, the Son, and the Holy Ghost." pp. 73—77.

We add the practical inference which Mr. Gisborne deduces from the passage last explained:—

"Turn your thoughts, in conclusion, to the real proof of religion, obedience founded upon faith. It was not circumcision that made the Jew. It is not baptism that makes the Christian. It was the grace accompanying and succeeding circumcision that made the Jew. It is the grace accompanying and succeeding baptism that makes the Christian. Still, if a Jew neglected the ordinance of circumcision, that man was to be put to death. If any one of us neglects the sacrament of baptism, he presumptuously disobeys the positive commandment of Jesus Christ. The ceremony must be faithfully performed; for it is the appointment of the Son of God. The sign must be faithfully received; for it is a mean to the attainment of the thing signified. But if he, who disregards an outward observance ordained by Christ, disregards it to the peril of his soul; in what peril is that man who rests on the outward ordinance, and falls short of the spiritual grace? If wilfully to neglect the emblematic washing of water be presumptuous guilt; how dreadful is the guilt of not 'putting off the body of the sins of the flesh,' of living polluted, unhallowed, unrenewed, unsanctified? 'To what purpose is the multitude of your sacrifices to Me,' saith the Most High to the Jews by the mouth of Isaiah? 'Bring no more vain oblations. Incense is an abomination to Me. The new moons and sabbaths, the calling of assemblies, I cannot away with. Your new moons and your appointed feasts My Soul hateth.' Yet these offerings, this incense, this observance of the Sabbath, these religious assemblies on the day of the new moon, and at other appointed seasons were expressly

ordained by God himself. Why then, when they were punctually performed, did He abhor them? Because they were not accompanied with a change of heart, with holiness of life in the worshippers. To attend with regularity on the service of the church, to be constant at the supper of the Lord, to be punctual in private prayer, to be diligent in reading the Scriptures; these are among the duties most clearly enjoined on a professed disciple of Jesus Christ. Suppose them all to have been scrupulously discharged; have they been acceptable to God? If the heart has remained unconverted, they have all been odious in his sight. 'Think not,' said John the Baptist to the Jews, 'think not to say within yourselves, We have Abraham for our father:—' We shall be saved by the privileges which belong to us as descended from the father of the faithful. 'I say unto you, that God is able of these stones,' which you are trampling under your feet, 'to raise up children unto Abraham;' to bring from the darkest and most despised regions of the Gentiles true children of Abraham, imitating Abraham's faith, and like Abraham testifying their faith by obedience. However scrupulous, my brethren, may have been your attention to all the forms of religion: however great may have been the religious advantages which in this favoured land you have enjoyed: yet, if your life be a life of sin, you will behold at the day of judgment multitudes from the most degraded corners of the earth welcomed into the kingdom of God, while you are yourselves cast into hell. 'Wash you, make you clean, put away the evil of your doings; cease to do evil, learn to do well.' They that love the world shall perish with the world. If you live like the men of this world, with the men of this world, you will perish." pp. 79—82.

We will confine ourselves to one more extract from these expository sermons. It is the practical application which Mr Gisborne makes, at the close of the Sixth Sermon, of Colos. iii. 1—17.

"Among the circumstances which display the unwillingness of our hearts to receive the lessons of Divine truth, there are few more striking than the difference between the manner in which men speak of sin, and that in which the Scriptures characterise it.

Take, for an example, covetousness. In many cases, covetousness, or the sin under another name, is among men the subject of praise. Observe a person intent on acquiring money; toiling late and early in the business of his station for that object; eagerly seeking, and never neglecting opportunities of effecting a profitable bargain; continually revolving in his mind plans for the improvement of his property; and for the same purpose watching every article of his expenses, and by saving, as well as by gaining, habitually pressing forward his favourite design, and manifestly having his heart fully fixed upon it. If this man pursues his course silently, keeps clear of palpable dishonesty, is careful to avoid notorious shabbiness, and causes little offence by other parts of his character, you hear the world commending him. His darling sin takes the colour of a virtue. He is applauded as a man of prudence, of frugality, of diligence, of perseverance, of understanding in his business. How speaks the Scripture of this man? It declares, that he is the slave of sin; that his ruling principle is 'covetousness, for which thing's sake the wrath of God cometh upon the children of disobedience;' for which thing's sake, unless before his death he be changed into a new man, the wrath of God shall rest upon him through all eternity. Again; suppose another person's covetousness to be so gross and offensive, that the world agrees in blaming it;—in what manner and on what grounds do men generally blame it? They commonly censure it as injurious to his reputation, or to his comfort, or to the comfort and the benefit of others. They pronounce it mean, pitiful, disgraceful, infamous. 'What a wretch,' they exclaim, 'not to have the spirit to enjoy the wealth which he possesses! What a miser, to wear such coarse apparel, when he might command elegance of dress: to live in so old and inconvenient a house, when he might build a new and spacious mansion without feeling himself the poorer: to mope in solitude, when he has every fashionable amusement within his reach: to spend only such a sum within the year, when he can afford to disburse three times the amount! His family too'—they add—'how does he pinch them! Articles of indulgence are out of the question. It is well if his household can obtain necessaries. Then as to his neighbours—With such power of doing good he scarcely ever gives away a farthing.

And as to his country, he contrives to escape almost every public burden : and his treasures, closely locked up from circulation, are of as little advantage to the community as they could be were they sunk in the ocean.' Is it under these views, however just some of them may be ; is it by these particulars, sinful as some of them are ; that the Scriptures mainly teach you to abhor covetousness ? What is their language ? Covetousness is *idolatry*. They point at once to the real sinfulness of sin ; the breach of God's commandment, the opposition to the will and the authority of God ; the love of a worldly object in preference to God. Herein consists the heinousness of covetousness ; that it robs the Lord our God of his dominion over our hearts, makes us worshippers of money, makes us idolaters like the heathen.

" In the next place, we are instructed in the difference between the way in which men are accustomed to fight against sin, and that in which the Scriptures require it to be withstood. Men, who profess themselves resolved to oppose sin, often seem to look upon it as an enemy indeed who must not be allowed to gain continual and great successes over them ; yet as an opponent for whom they are conscious of a lurking regard, as one who may safely be permitted to win occasional advantages, and even considerable advantages of particular kinds. How frequently do we hear language, or witness conduct which speaks language, such as the following : ' I abstain from transgression as carefully as is to be expected from my present time of life. I contend against evil as steadily as my station and my profession allow. If I give ground, it is only under special circumstances ; and not more frequently, nor to a greater extent, than the most respectable of my neighbours. If sometimes I take undue advantage in my dealings ; it is only within the custom of trade. If I transact some business on the Sabbath ; it is out of the hours of Divine service, and only because my interest would suffer if I were more scrupulous than others are. If I sometimes offend against sobriety ; it is only at a season of public festivity, or when I have cheerful friends around me. If there are particular trespasses in which I more commonly indulge, I have no reason to be alarmed : they are not sins of a dark dye ; and I can mention

various temptations, to which I am never known to yield.' What a contrast between this language and the voice of Scripture ! According to the word of God, sin is an enemy with whom you are to enter into no terms, to hold no parley ; an enemy whom you are to detest and to destroy. All his baits you are to reject ; all his wiles you are to resist. Under all his forms, throughout all his movements, in all his attempts to make a progress in your bosom, or to retain possession of any corner of your heart, you are habitually to *mortify* him, to encounter him with resolute opposition, to pursue him as an outlawed rebel unto death. Do you *mortify* sin, if you knowingly commit wickedness ? Are you a soldier of Christ Jesus, if with open eyes you comply with the will of Satan, his adversary ?

" Farther ; Observe how amiable, how conducive to present happiness, is religion. What are the desires and practices which it calls upon you to renounce ? St Paul produces as instances, impurity in all its branches, selfishness and rapacity, anger and resentment and revenge, slanderous and corrupt discourse, together with every modification of falsehood and deceit. Are not these proceedings in themselves odious ? Does not each of them, in proportion as it prevails, render a character justly odious ? Does not each of them breed unhappiness ? Are not they among the principal causes which overspread the earth with misery ? Are not they underminers of health, of comfort, of peace, of property, of security ? Turn your eyes to the examples by which the Apostle illustrates a Christian spirit : mercy, kindness, humility, meekness, patience, forbearance, forgiveness. Is not this a picture of qualities entitled by their very nature to your affectionate approbation ; of qualities rendering the person distinguished by them highly amiable ; and manifestly, and as it were purposely, suited to produce happiness, public and private, and to diffuse it through every rank of society ?

" Finally, my brethren, let the practical reflections which have been offered incline you to pray and to labour that the word of Christ may dwell in you richly in all wisdom. Judge of the guilt of sin by the language in which the Scriptures describe sin. Their verdict is the verdict of God. Fight against sin in the manner, and to the extent which the Scriptures pronounce to be indispen-

sable to salvation. The faithfulness and the exertions which they require, God requires. Believe universally, that whatever the Scriptures approve is necessarily worthy of your love, and instrumental to your happiness; that whatever they condemn is in its nature hateful and productive of misery. Their wisdom is the wisdom of God. Walk thus with God through Christ, in the devout acceptance and the constant application of His Word; and you have 'the promise of the life which now is, as well as of that which is to come.' pp. 114—120.

Mr. Gisborne has judiciously prefixed to his expository discourses, a sermon "on the general Nature and Use of the Epistles of the New Testament." This was the more necessary, since even learned doctors of divinity have of late presumed to question the propriety of our continuing to circulate these writings among the mass of ordinary readers. It is the opinion of a divine no less eminent than Dr. Maltby, that the Epistles were not even "designed," because, he adds, "they are evidently not calculated, for general diffusion." "There are," he admits, indeed, "parts in the Epistles wholly practical and of great general use; but perhaps none differing in substance either from the moral maxims of the Proverbs, or from the lessons so beautifully and energetically delivered by our Saviour himself."* On this ground he would exclude from the use of all but the learned, the whole of the epistolary part of the New Testament, excepting 1 Timothy, Titus, Philemon, 1 Peter, 1 John, and James. The general objection of Dr. Maltby's school to the use of the Epistles is thus stated, and thus ably and satisfactorily answered, by our author:—

"The first of these erroneous opinions is, that the Epistles are to be regarded as relating mainly to circumstances, tenets, doubts, and controversies, in their nature

local and temporary; and that, in consequence, these writings, however useful and necessary in the season in which they were promulgated and during a short period afterwards, contain little that is important to the faith or to the practice of the Christian Church in later times, particularly in the present era, so remote from the apostolic age.

"How stands this opinion as to consistency with rational probability? Here are various Apostles, fully instructed and inspired by the Holy Ghost, who at different times, during the course of not less than twenty years, occupy themselves in deliberately addressing public letters, many of them considerable in point of length, to the Christian world: letters addressed, some primarily to Jewish converts, some to churches consisting chiefly of Gentile disciples; addressed severally to bodies of Christians of different nations, and situated in regions widely separated or belonging to distinct quarters of the globe; addressed, one Epistle to the Christians of Rome, another to those of Ephesus, others to the Macedonians of Philippi or of Thessalonica, another to the believers in Pontus, Galatia, Asia, Cappadocia, and Bithynia; another to the twelve tribes of Israel scattered over the face of the earth. These Epistles, too, embrace, as is manifest on the most cursory inspection, discussions on numerous topics appertaining to Christianity; and evidently come into continual contact (I forbear from speaking more strongly in the present stage of the argument) with the peculiar and the highest subjects of Christian belief and of Christian duty. Is it consistent with rational probability, is it consistent with the lowest degree of actual probability, that a collection of such Epistles, that any one of such Epistles, should dwell on little beyond allusions to local and temporary concerns; should be slenderly furnished with matter eminently important to the faith and to the practice of every follower of Christ in this our day; of every follower of Christ hereafter to be found in any future generation of mankind?

"From the question of probability we advance to the question of fact. Take the Apostolical Epistles no longer for cursory inspection, but for detailed examination.—Subduct from the Epistle to the Corinthians the portions which relate to the propriety or the impropriety of partaking of meats which had been offered to Idols.—Subduct from the Epistles to the Romans

* See our volume for 1812, p. 718, for a review of this work.

and the Galatians every portion which in reality refers exclusively to the ceremonial law. Subduct from the Epistle to Titus every allusion to the established character of the Cretans. Withdraw from every Epistle every verse, of which justly, or but with decent plausibility, you can affirm that it treats solely of concerns and interests attached to the first ages of the Christian Church. Observe, as to quantity, what a mass remains upon your hands; a mass of which you are totally at a loss how to dispose! Observe what potent sanctions, what grand illustrations, this mass contains of every component part of Christian belief, of every division of moral duty. What models of love to your Redeemer; what exhortations to holiness; what denunciations against sin; what heavenly-minded affections; what examples of a life according to godliness! Take the Epistle by far the most abundant in discussions appropriate to primitive times, the Epistle to the Hebrews. Yet where shall we discover more conclusive avowals, more magnificent developments, of the eternal existence, the perfect Godhead, the all-sufficient atonement, the omnipotent and ever present protection, the unbounded and immutable love of our Lord; and of the indispensable and universally offered sanctification of the Holy Spirit, through Him 'who by the grace of God tasted death for every man:' or more energetic exemplifications of the necessity and the efficacy of stedfast faith in God, faith proved by holy obedience? Are all these things topics merely of local and transitory moment?—Are they topics interesting only to the infancy of the Christian church? Are they topics of little importance to the faith and to the practice of modern Christians? Are they topics of little importance to your faith, to your practice?

"But farther. Every part of every Epistle rests not on particular, but on general principles; on principles universally and equally applicable to every clime, to every age, to every individual. God is unchangeably the same. So in its essence shall sin be while it subsists. 'Your adversary the devil, as a roaring lion, walketh about,' at the present moment no less sedulously than in the days of the Apostles, 'seeking whom he may devour.' Human nature is still the same. If Saint Paul truly said of himself, 'I know that in me, that is in my flesh, dwelleth no good thing; I laboured, yet not I,

but the grace of God that was with me:' is the nature of him who is transcribing, or of him who is reading, the declaration, better than that of the Apostle? Those portions of any Epistle which discuss Judaical prejudices, or ensnaring tenets of Gentile philosophy, or any other point of local and temporary influence, bear the mind at once, and are designed at once to bear it, to sources of strength and righteousness, of temptation and sin, in profound and habitual attention to which your salvation is not less involved than was that of the primitive Christians. Nay, even while you may be looking back with contempt on the doubts and the errors which harassed the consciences of many among the early converts to the Gospel; those portions are placing before you, in the way of instruction and of warning, ancient forms of spiritual danger, sometimes similar, always analogous, to trials by which you may be at this hour beset: and examples of tenderness of conscience, of scriptural reasoning, of pious prudence and discrimination to which, if, through the grace of God, you would be enabled to act aright under the trials, you must owe your safety. The urgent admonitions of Saint Paul to the Colossians against the idolatry of worshipping angels, specifically stigmatize that will-worship, that assumed shew of 'voluntary humility, intruding into things unseen, vainly puffed up by a fleshly mind,' through which the same idolatry darkens at this day every part of the globe where the Roman or the Greek Church is established. The vehement earnestness of his expostulations against reliance on ceremonial observances, cautions you against resting in the outward ordinances of the Gospel, instead of labouring to feel and to manifest its power. His rules and distinctions as to the participation of meats offered to idols, instruct you to regulate on every occasion the use of your Christian liberty, both by a prospective view to the good of your own soul, and by a brotherly sympathy for the edification of your neighbour: and will powerfully assist every man, who is solicitous 'to keep himself unspotted from the world,' in appreciating his scruples as to joining in questionable pursuits and amusements, which may be the modern idols of many around him.

"Still farther; there are various portions of the Epistles, the main relation of which is incontrovertibly to our own times,

and to times yet to arrive : those portions, namely, which are predictive. Of this description are the Epistle of Saint Jude ; a part of the Second Epistle of Saint Peter ; of Saint Paul's Second Epistle to the Thessalonians, and of both his Epistles to Timothy ; and of the Epistles of Saint John. It is needless to name other passages, or to enlarge on those prophecies which have been specified. Who will deny them to pertain to the faith and the practice of the present age ?" pp. 7—13.

Mr. Gisborne then proceeds to examine and confute the opposite error of those who regard the Epistles "as communications of religious doctrines not disclosed before ; as displaying the perfection of a system of which merely the rude elements had been indicated in the writings of the four Evangelists." He shews such a view of the subject to be inconsistent both with probability and with fact ; and he calls on those who maintain it to state what is the new article of faith revealed in the Epistles which had not been previously recognized in the Gospels, or in the writings of the Old Testament. Is it the doctrine of "the unity of God ;" or "of the union of three persons in one Godhead ?" Is it "the agency of our Lord in creating the universe ;" "the propitiatory sacrifice of our Saviour ;" "the universality of the offer of redemption ;" "our Lord's exaltation in his human nature to glory ;" "the corruption of human nature ;" "the necessity of the entire renewal of the heart by the Holy Spirit ;" "justification by faith in the blood of Christ ;" "the resurrection of the dead, the final judgment, the glory of heaven, the damnation of hell ?" All these great and fundamental verities Mr. Gisborne shews to have been clearly enounced in the preceding Scriptures of the Old or New Testament. And even the peculiarities of Calvinism, which he professes that he cannot himself discover in any part of the sacred vo-

lume, are deduced, by those who hold them, not from the Epistles alone, but from the Old Testament, and from the writings of the Evangelists.

"The post then," he concludes, "which the Epistles occupy in the sacred depositary of revelation, is not that of communications of new doctrines. They fill their station as additional records, as inspired corroborations, as argumentative concentrations, as instructive expositions, of truths already revealed, of commandments already promulgated. In some few instances a new circumstance, collateral to an established doctrine, is added : as when Saint Paul, in applying to the consolation of the Thessalonians the future resurrection of their departed friends, subjoins the intelligence that the dead in Christ shall rise first to meet the Lord in the air before the generation alive at the coming of our Saviour shall exchange mortal life for immortality. In the explication of moral precepts, the Epistles frequently enter into large and highly beneficial details. And as one of their principal objects at the time of their publication was to settle controversial dissensions, to refute heresies, and to expose perversions of scriptural truth, they in consequence abound in discussions illustrating the nature and the scope of sound doctrine ; and guarding it against the false and mischievous interpretations of the ignorant, of the subtle, of the unholy.

"If the Most High, my brethren, who in ancient times spake unto the fathers by the prophets, has in the latter days spoken unto us by his Son : if by narrative and by commandments, by psalms and by prophecies, by gospels and by epistles, He has revealed to us His will, provided for our spiritual necessities, opened to us the way of salvation : let us devoutly reverence His holy word ; for 'all Scripture is given by inspiration of God.' As 'he who offends against one point of the law is guilty of all,' is guilty of setting at defiance the authority of the whole law, and of the Lawgiver ; for God who delivered one of the commandments delivered all : he who rejects one portion of Scripture rejects all ; for 'all Scripture is given by inspiration of God.' Is the warning at the close of the Apocalypse without application to the rest of the Scriptures ? 'If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And

if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life.' While one son of presumption, little understanding the full import of the chapters which he deigns to receive, exclaims, 'My religion is the Sermon on the Mount: there I have morality without mysteries, and I trouble not myself farther:' while another, to escape the resistless force of particular parts of the Epistles, labours to disencumber himself from the whole: while various men of piety may misconceive their import, and seek to find in them new doctrines which they do not convey: be it our unceasing care, under the grace of God, to welcome every part of the Scriptures with

faith, to interpret every part with understanding, to follow every part with obedience." pp. 23—25.

Two Sermons remain to be noticed "on Parts of the Example of St. Paul;" but it will be only necessary to say of them, that they are of the same general stamp with the other discourses of this excellent writer and able minister of Jesus Christ. We recommend them, and indeed the volume at large, without qualification or reserve, to the attention of our readers.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press:—Observations on the Ruins of Babylon, as recently visited and described, by C. J. Rich, Esq. Resident at Bagdad, by the Rev. T. Maurice, Author of *Indian Antiquities*;—A Catechism on the Social Rights and Duties of Young Britons, by the Rev. S. Barrow;—The Botanist's Companion in two small volumes, by Mr. Salisbury;—Annotations on the Epistles of the Apostles, by the Rev. I. Slade, M. A.;—Travels in Brazil, by Mr. H. Koster;—Annals of the Fine Arts, No 1, to be continued quarterly;—Mr. S. Mason's second volume of the Statistical Survey of Ireland.

Preparing for publication:—Travels from Calcutta along the Banks of the Tigris and Euphrates to Babylon, including observations during a residence of three weeks among its ruins, by Captain A. Lockett of the East-India Company's Service, Author of a Commentary on Arabic Syntax, and Secretary to the Council of the College of Fort William, with plates;—and A History of Nepal.

A new steam vessel of 110 tons, has lately been tried on the Thames; going from Blackfriars Bridge to Battersea Bridge in 30 minutes, and back to London Bridge in 52. A steam vessel now works daily between London and Twickenham, and two between London and Margate, all at fixed hours, without regard to wind or tide.

The Report of the National Vaccine Establishment for 1816 states, that in the last year the surgeons of the establishment had vaccinated 6,581 persons, and distributed 32,821 charges of lymph by which 42,667 persons have been vaccinated; that the blessing of vaccination has been extended to Hayti, where King Henry Christophe had put it into immediate use; and that means have been devised for preserving the lymph in a fluid state, by which, it is hoped, it may be rendered efficient in any climate and for any space of time.—They add, "that in consequence of the decisive measures adopted in Russia, Sweden, Germany, France, and Italy, the small pox has become a very rare disease in those countries; and that by like means, it is no longer known in Ceylon and at the Cape of Good Hope. It is a source of sincere regret to us, that it should not be equally so in this kingdom; and still more so, as this is not attributable to the casual occurrences of that disease; but, we believe, entirely to the practice of inoculation, which seems to be adhered to on interested or mistaken motives. In Edinburgh, Glasgow, and Norwich, inoculation is disused; and, in consequence, the small pox is scarcely known. In the country about Aberystwith in Wales, and Bawtry in Yorkshire, it has entirely disappeared. The reverse is found unhappily to be the case in Portsmouth, Bristol, and London. In the

metropolis alone, the mortality by small pox may be estimated at a thousand annually; perhaps, throughout the United Kingdom, it is not less than ten times that number.

We beg to conclude by stating, that it appears to us, this waste of human life can be prevented only by such legislative enactments as will entirely put a stop to inoculation for the small pox.

ITALY.

Messrs. Rosini, Passetti, and Scotti, at Naples, continue their assiduity in unrolling the M.S. of Herculaneum. Several works which have been transcribed are proceeding at the press.

The excavations at Pompeii are advancing

with great activity. Since 1806, three hundred men have been labouring at removing the earth, &c. in order to get at the ruins: before that time the number employed was scarcely more than a dozen. A portion of the marble ceilings and beams which have been recovered, have been carried to the gallery of the Royal Museum, and others to the Academy of Arts as objects of study to the young artists.

The Abbé Mai, to whom the learned world already owe the discovery of a manuscript of Homer, with figures, and several considerable fragments of Cicero, the works of Julius Fronton, &c.; has also found in the Ambrosian library, a work entitled *Epitome Dionysii Halycarnassensis*. It supplies the lost books of Livy.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Discourses on several Subjects, addressed to the Congregation assembled in Christ Church, Bath; by the Rev. Charles Daubeny, Archdeacon of Sarum. Vol. III. 8vo. 10s. 6d.

Sermon on Moral and Religious Subjects; adapted for the Use of Families, as well as for the Pulpit. 10s. 6d.

Sermons, particularly addressed to Young Women in the Higher Ranks of Life; by a Lady, Author of *Sermons on the Duties of Children*, &c. 12mo. 4s.

A Sermon, occasioned by the Death of the Rev. William Goode, M. A. late Rector of St. Andrew by the Wardrobe, and St. Anne, Blackfriars; preached at the Church of the above Parishes, on Sunday morning, April 26. 1816; by Daniel Wilson, M. A. Minister of St. John's Chapel, Bedford-row, and Chaplain to the Right Hon. Lord Galway. 1s. 6d.

On the Truth of the Gospel; by J. Duvoisin. 12mo. 7s.

On the Trinity; by J. Oxlee. Vol. I. 8vo. 12s.

Visitation Sermon; by R. Smallpage. 4to. 1s.

The History of an Old Pocket Bible, as related by itself; by the Rev. R. Cox, A.M. 3s.

A Collection of Family Prayers, from the Devotional Writings of Baxter, Henry, Willison, Bennet, Watts, Doddridge, and others; with various occasional Forms; selected and revised by the late Rev. Samuel Palmer. 12mo. 3s. 6d.

Memoirs of the late Andrew Fuller; by Dr. Ryland. 1 vol. 8vo. with a highly finished Portrait. 12s.

Sermons, by T. S. Jones, D. D. Minister Christ. Observ. No. 170.

of Lady Glenorchy's Chapel, Edinburgh, 8vo. 10s. 6d.

Sermons preached before the University of Cambridge, by the Rev. T. Webster, M. A. Vicar of Okehampton. 8vo. 5s. 6d.

Winter Evening Recreations at M———, 12mo. 3s. 6d.

Plain Scriptural Sermons, in two vols. by the Rev. R. P. Beacheroff, M. A. Rector of Binham, Bedfordshire. 8vo.

Sermons, by the Rev. D. Superville, formerly Pastor of the French Church at Rotterdam: translated by J. Allen. 1 vol. 8vo.

MISCELLANEOUS.

The Biographical Dictionary. Vol. XXVIII; by Alex. Chalmers. 12s.

J. Hatchard's Catalogue of his Books, both Ancient and Modern; including History, Law, Divinity, Miscellanies, &c. 2s.

Outlines of Natural Philosophy, being Heads of Lectures delivered in the University of Edinburgh; by John Playfair. 2 vols. 8vo. 19s. 6d.

An Essay on a more Efficient Method of Classical Instruction, in its Early Stages, together with a Statement of its Practical Application: in which the general Principle of the new Mode of Application is systematically applied, and other Improvements suggested; by R. Keynes, of Blandford. 12mo. 3s.

A Practical Treatise on Day Schools; exhibiting their defects, and suggesting Hints for their Improvement; by J. Haigh. 18mo. 5s.

On the Elgin Marbles; by J. Visconti. 12s.

Select Views in London. 8vo. 3s. 13s. 6d.

A Treatise on the Coal Mines of Durham. 4 B.

and Northumberland; by J. H. H. Holmes, Esq. F A S 10s 6d.

Scientific Swimming; by J. Frost. 8s.

History of the Buccaneers of America; by W. Burney. Royal 4to. 17 1s 6d.

Memoirs of the Ionian Islands; by General Guillaume de Vaudoncourt; translated by W. Walton, Esq. 15s.

Supplement to the Encyclopædia Britannica, printed in 4to with twenty-two Plates. Vol. I Part II 17 5s.

Oppression and Persecution; or a Narrative, &c.; by Joseph Lancaster 1s 6d.

Thoughts on the Poor Laws, and on the Improvement of the Condition and Morals of the Poor; by the Author of the History of the House of Romanof, the Orphans, &c. &c. 1s 6d.

Picturesque Rides and Walks, with Excursions by Water, thirty miles round the British Metropolis; illustrated in a Series of coloured Engravings: with a topographical Description of the Country within that Circle, and an Account of the Royal Palaces and Works of Art. No. I 12mo 2s. 6d — 8vo 4s.—to be published monthly.

History of the Isle of Wight; by J. Enfield 2 vols. imp. 4to. 7l. 7s.—large paper 10l. 10s.

Cobbett's Parliamentary History, Vol. XXVII. royal 8vo. 17 11s 6d.

The Speeches of the Right Hon. Edmund Burke, in the House of Commons and in Westminster-hall, 4 vols. 8vo. 2l. 16s.

The History of the Isle of Man, with a comparative View of the past and present State of Society and Manners; containing also Biographical Anecdotes of eminent Persons connected with that Island; by H. A. Bullock 15s.

History of the Royal Residences, No. I. royal 4to. 17 1s.

Voyages and Discoveries in the South Sea; by W. Burney. Vol. IV. royal 4to. 2l. 10s.

Tour in Germany; by T. James 4to. 3l. 3s.

A Voyage round the World, from 1806 to 1812, in which Japan, Kamschatka, the Aleutian Islands, and the Sandwich Islands, were visited; including a Narrative of the Author's Shipwreck on the Island of Sannack, and his subsequent Wreck in the Ship's Long-boat: with an Account of the present State of the Sandwich Islands, and a Vocabulary of their Language; by Archibald Campbell. With a Chart. 8vo. 9s.

RELIGIOUS INTELLIGENCE.

ABSTRACT OF THE REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from p. 474.)

II. ASIA

The translation and printing of the Scriptures in the various dialects of the East, are proceeding without relaxation. The Corresponding Committee of Calcutta are carrying on the various works in hand, and, with the Calcutta Bible Society, are making rapid advances towards the accomplishment of their common object.

The exertions of the Baptist Missionaries are continued. These diligent labourers, in addition to their numerous versions of the Scriptures, publish grammars and dictionaries in various languages, which will be of inestimable service to future students.

The effects produced by the communication of the Scriptures to the natives, there is reason to hope, may ultimately prove great and permanent. Those who have learned the English language, even imperfectly, insensibly acquire new sentiments with respect to the Author of their being. Thus the foundations of Polytheism are undermined;

and, with the sacred Scriptures in their hands, there can be no doubt as to the system that will rise on its ruins.

To encourage and assist the Corresponding Committee, the annual grant of 2000*l.* has been renewed for three successive years, commencing with 1816.

A copy of the Persian translation of the New Testament, by the late Rev. H. Martyn, has been received at Calcutta; the printing of which and of the Arabic New Testament (by Sabat) are among the objects of the Corresponding Committee. To the excellence of the former of these, the King of Persia has borne a decided testimony: of the latter, Mr Thomason speaks, as being "in idiomatical Arabic, such as natives can read with pleasure, and the learned among them will not reject."

A translation of the Gospel of St. John into the Bengalee language has been executed by Mr Ellerton, of Malda, a gentleman thoroughly acquainted with that dialect; and a hope is expressed that the remainder will soon follow.

The residue of the 5000 copies of the Tamul New Testament, printed by the

Calcutta Bible Society, have been sent to Madras for distribution. At Tranquebar, and at Madras, these Testaments have been thankfully received.

The Malayalam version of the four Gospels, printed at Bombay, has been distributed among the members of the Syrian Church. The revision of the remaining books of the New Testament in this dialect, had been retarded; but it is hoped, that by the aid of Ramban Joseph, a priest in Travancore, eminent for piety and learning, it will be accomplished without further delay. Major Munro, Resident at Travancore, and Colonel De Morgan, have greatly aided this work.

The Malay Testament, in the Roman character, has been completed, and the copies sent to Amboyna, and the Cape of Good Hope. The Calcutta Committee have also determined to print both the Old and New Testament, in the Malay language, and Arabic character, for the native inhabitants of Amboyna, Java, and the adjacent islands; and it is hoped, that the restoration of these territories to the Batavian authority will not impede their distribution. The London Committee have sent 50 Arabic Bibles to Java.

The Armenian Bible, it is hoped, will be completed early in the next year.

The demand for the Portuguese Scriptures among the Catholics has very considerably increased, and even among the priests at Goa. In consequence of this, the Committee have sent 1000 Portuguese Testaments to Calcutta and 1000 to Bombay; and to the latter place 300 Arabic Bibles, for circulation among the Mahomedans.

The progress of the Colombo Bible Society is highly encouraging. The four Gospels have been finished, in the Pali; and in the Cingalese, the entire New Testament. A small edition of St. Matthew and St. Mark, in the latter, having been printed and issued by way of experiment: the language and style of the new version are pronounced by competent judges not only pure and dignified, but plain and intelligible. To this work, the Calcutta Bible Society have presented 5000 rupees; and the Committee, in addition to a grant of 300*l.* have furnished materials for binding 5000 copies.

In China, the Rev. Mr. Morrison, having nearly circulated the 2000 copies of his Chinese New Testament, has entered on a duodecimo edition. He has also finished a translation of the Book of Genesis.

The Committee have voted 1000*l.* to assist these efforts. The Rev. Mr. Supper, Secretary to the Java Bible Society, states, that the Chinese there read the New Testaments, which they received from the Rev. Mr. Milne, with eagerness and delight.

Of the Arabic Bibles and Testaments sent to Java, a considerable number have been sold: some of the Arabian Merchants and Sheiks are described as sitting whole nights together, reading them with the greatest attention. One merchant actually delayed his departure from Batavia for many days, in order to read a Bible he had received from Mr. Supper, with tranquillity and reflection: he promised to recommend it to his countrymen.

The sum of 220*l.* has been received from the Bible Society in the island of Mauritius, in payment for Bibles and Testaments sent thither. This is a proof of the circulation of the Scriptures in that island.

The Missionaries at Eimeo, in the South Seas, have translated the Gospel of St. Luke into the Tahitian language; and the (London) Missionary Society has sent thither a printing press and types, with a Missionary who understands the business of printing. The Committee have supplied the paper for printing this translation. The information on which this grant was made, states, that in the school at Eimeo there are nearly 300 pupils, mostly adults.

III. Domestic Department.

Within the United Kingdom the object of the institution continues to excite an increasing interest in the public mind; and while, by means of Auxiliary and Branch Societies, and Associations, local wants have been largely supplied, the contributions from these sources have enabled the Committee to extend the benefits and efficiency of the Society abroad.

The number of new societies during the last year is comparatively small, as the ground left unoccupied necessarily contracts its dimensions.

The total number of New Auxiliary Societies is twenty-two, exclusive of Branch Societies.—The contributions derived from these new Auxiliaries, added to those received from Societies existing at the date of the last Annual General Meeting, amounted to 55,450*l.*

The Committee, in recording the detail of this liberality, express their obligations

to Almighty God, who has disposed the hearts of the inhabitants of the United Kingdom, notwithstanding the pressure of the times, and the various calls of a kindred nature, to administer so bountifully to the spiritual wants of their Christian brethren at home and abroad; and they recognise in it, with heartfelt pleasure, the influence of that holy Book, the circulation of which it is directed to promote.

The *Auxiliary Societies* have justified their claim to that title in the most extensive interpretation; and by their influence and example, they have led to the establishment of other Auxiliaries, of Branch Societies, and of Bible Associations—the whole exhibiting a system of benevolent co-operation for the best end. By these gradations the lowest orders of society become connected with the highest, in one great work of Christian charity. With respect to Bible Associations, experience has confirmed all that has been asserted in their favour in former Reports. The Committee acknowledge the great aid they have afforded to the parent institution, while they admire the moral effects which have resulted from them, in the encouragement of religious habits, and in the increase of kind affections and brotherly love.

Among the legacies to the Society, we observe a legacy of 100*l* from the late Miss Abigail Franks, a Jewess, paid by Edward Goldsmid, Esq.

The friends of the Society in Scotland have again marked, by their liberality, their continued attachment to the institution, and their deep interest in its success.

The Hibernian Bible Society also has continued its exertions, during the past year, to circulate the Scriptures among all classes. Between 20,000 and 30,000 Bibles and Testaments have been issued from its depository since the last anniversary, in addition to more than 200,000 copies antecedently dispersed. Many thousands more were called for, which the depressed state of their funds rendered it impossible to supply.

The Committee again records the obligations of the Society to its Secretaries, for their disinterested and laborious services.

The Committee have recently accomplished an object, which had long been considered as highly desirable—the union of all the

officers of the Society in one establishment. The offer of suitable premises in Earl Street, Blackfriars, on advantageous terms, afforded the Committee an opportunity of carrying their purpose into effect. The Society are now in possession of a set of commodious offices for carrying on the business in every department, centrally situated, and combining every proposed convenience, at an expense, which, by the annual saving in the depository, commission, and other charges, will be gradually replaced.

The Society's Biblical Library, which is now very valuable, has, in the new establishment, a commodious room allotted to it, where the books will be suitably classed and arranged. The Committee solicit from the friends of the institution, both abroad and at home, such versions of the Scriptures as may be likely to assist in promoting the general design; and a regular supply of the Annual Reports of all Auxiliary or kindred Societies, in every part of the world.

It would occupy too much space to state the bodies and individuals in different parts of Europe, Asia, Africa, and America, to whom copies of the Scriptures have been sent for sale or gratuitous distribution. The general statement of the copies of the Scriptures, issued from March 31, 1815, to March 31, 1816, is 13,168 Bibles, 110,062 Testaments: making the total issued, from the commencement of the institution, to the last-mentioned period, 654,427 Bibles, 828,546 Testaments; in all, 1,482,973 copies, exclusive of about 75,500 copies circulated at the charge of the Society, from depositories abroad, making a total of about 1,558,000 copies, already circulated by the British and Foreign Bible Society.

The Committee, in concluding their Report, most cordially congratulate their fellow-labourers all over the world, on their past success and their encouraging prospects, and express confidence that this country will, by a continuance of its liberality, enable the British and Foreign Bible Society to prosecute, with unabating zeal, the great object of its formation to its desired and glorious completion.

The gratitude of the United Kingdom is peculiarly called for, under the circumstances of peace and security, in which, by the gracious interposition of God, it has been again so happily and triumphantly placed. Let it then persevere in

its endeavours to promote his glory, by extending, to the utmost attainable limits, the circulation of that Divine Book in which his mercy and truth are revealed ; and let the members of this Society, the honoured instruments of his providence for disseminating his holy word, unite with their Committee in devout supplication, that the nations and individuals to whom, by means of this and other similar institutions, the Scriptures are conveyed, may duly appreciate the value of the benefit thus conferred on them, and experience the blessing which the Almighty himself has promised to the dissemination of his word : "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—(Isa. lv. 11.)

The Appendix to the Report contains an immense mass of highly interesting matter. It consists of 276 closely printed pages, filled with intelligence of the weightiest import from every quarter of the globe. We dare not indulge largely in extracts : we are tempted, however, to transcribe a few paragraphs, which may serve as a specimen of the gratifying nature of its general contents.

The Bible Society of Massachusetts thus concludes its Report of 1815 :—

"Another cause of congratulation remains to be mentioned. We refer to the encouraging intelligence from so many parts of this country and of Europe, of the multiplication, activity, and success of institutions for the distribution of the Scriptures. The Spirit of Christian charity seems to gather strength from exertion.—Never, perhaps, since the first age of Christianity, has a holier zeal existed than at the present moment, for the moral and religious improvement of mankind. The British and Foreign Bible Society, that full and living fountain, is still sending forth its streams of truth and consolation to distant nations ; and distant nations, whom once no bond but interest connected, are now uniting in prayers and labours for the communications of the Gospel to every creature under heaven.

"At such a period, the excitements to Christian exertion are peculiarly strong.—A voice seems to reach us from every part of Christendom, calling us to strengthen the hands and to share the honour of our brethren, in extending that truth which has been the object of affection and hope to the pious and benevolent of past ages, and

which we are assured is appointed to have free course and to be glorified, until it shall fill the earth, and all flesh shall see the salvation of God."

In the same spirit they write from South Carolina—

"The British and Foreign Bible Society have had the honour of commencing a new æra in the Christian world. They have roused the torpor of other religious institutions : they have thrown down the barriers which separated man from his brother, and united in one body all the energies of the pious and the wise."

And such, we are happy to see, appears to be the prevailing sentiment among the good in all parts of the North-American Continent.

The following is part of a letter of the Secretary of the Moscow Bible Society, dated in July, 1815 :—

"Permit me to give you some news concerning our Branch. Lately we received *four thousand* rubles from the Bishop of Perma, collected by him for our Society in Siberia. From many other quarters money is coming into our treasury. The demand for Russian Bibles is inconceivably great, and we cannot satisfy it. From hour to hour the Society extends the sphere of its operations : from day to day its importance is better understood ; opposers are becoming silent, and the word of salvation is flowing into the remote regions of Russia. I have written to the Bishops and Civil Governors of *twenty seven provinces*, and accompanied each letter with twenty-five copies of our Report, for distribution among those in particular who have been most active in procuring subscribers to the Society. Rejoice over the promising beginning of the sale of the holy Scriptures, in different languages, in our depository.—It is visited every day by nobility, clergy, foreigners, merchants, the learned, and the unlearned, who purchase a vast number of copies. How shall we answer the demands from the country, when this is known through the gazettes ! The printing of the Slavonian Bible and Georgian New Testament goes on well. A gentleman arrived here lately from Astrachan, and brought us the liberal subscriptions of individuals in that city to the Society. In addition to these, also, he brought us a list of subscriptions, to the amount of several hundred rubles, written in the Indian language, from the Society of East Indians in Astra-

chan, to assist in disseminating the word of God in all languages. These Indians are Brahmins! Praise and glory to the all-wise and incomprehensible providence of Almighty God!"

In March, 1816, the Emperor of Russia made the following communication to the holy Synod, through Prince Gallitzin, who is at the present president of that body and of the Russian Bible Society.

"His imperial majesty, being convinced by experience, and by the Divine doctrines of the holy Scriptures, how useful the reading of them is for people in every condition in life, to the promotion of godliness and morality, on which the true prosperity of individuals and nations is built, and having therefore turned his attention to the operations of the Russian Bible Society, observes, with deep regret, that many of the Russians, being removed from the knowledge of the ancient Slavonian language by their education, feel the greatest difficulties in understanding the holy Scriptures published in this dialect; so that many, on this account, are obliged to apply for help in foreign languages, while a still greater number are unable even to possess this aid. But as it is known to his imperial majesty, from the Report of the Russian Bible Society for 1814, that, in circumstances similar to the above-mentioned, the Patriarch of the Greek Church has, by a Declaration, recommended the reading of the holy Scriptures of the New Testament in the Modern Greek language, together with the ancient; therefore, his imperial majesty finds it necessary, in such circumstances, that a translation of the New Testament into the Modern Russian should be made for the Russian nation also, under the superintendence of certain deputies of the clergy, and that such a translation be published by the Russian Bible Society, together with the ancient Slavonian text, in a form similar to the Epistle of St. Paul to the Romans, already published, with the sanction of the holy Synod, in the Slavonian and Russian dialects. At the same time it is to be understood, that the use of the Slavonian text in the churches remains inviolate. The will of his majesty, therefore, is, that the holy Synod shall take this subject into due consideration, and give their decision upon it."

The decision of the Synod is already known; and the work which is to feed the millions of Russia with the bread of life, is actually in progress.

The highly interesting details given by Dr. Steinkopff of his tour, during the last year, through Holland, Germany, and Switzerland, and those of Mr Henderson's visit to Iceland, we are forced entirely to omit.

The total value of the grants of money and Bibles made during the preceding year, is 32,435*l*.

The number of Auxiliary and Branch Societies, in the United Kingdom, and the adjacent islands, was 544. The number of Bible Societies in foreign parts, aided by the British and Foreign Bible Society, besides innumerable dependent institutions, was 190. The number of copies of the Scriptures printed, or printing, in Europe alone, by these Societies, amounted to 114,000 Bibles, and 188,600 Testaments; and this exclusive of the 1,558,000 circulated by the Society itself.

In short, while we contemplate the astonishing progress which the diffusion of the sacred oracles is making throughout the earth, "are we not justified," to use the language of the New York Bible Society, "in cherishing the reviving expectation, that the time is not far distant when the Lord of Hosts shall 'destroy the face of the covering cast over all people, and the veil that is spread over all nations,' when 'the righteousness of Zion shall go forth as brightness, and the salvation thereof as a lamp that burneth.'"

QUAKERS.

The Yearly Meeting, of the Quakers was held in London, from the 22d to the 31st of May. The Epistle which has been sent to their various congregations throughout the world urges them to consider, how far they are seeking to be established on Jesus Christ, the Rock of ages, "the same yesterday, and to-day, and forever." "To this foundation of our predecessors, we desire to direct your most serious attention. Let it, dear friends, be our daily concern to seek for his Divine guidance and support. Great will be the advantages which we shall thence derive. The bitterness of our conflicts will be sweetened by the remembrance, that He unto whom we are seeking, and who is 'not a High Priest that cannot be touched with the feeling of our infirmities,' is 'able to save them to the uttermost that come unto God by him.' A sense of victory over our evil affections,

through his power and mediation, will be a sufficient consolation. It will, if the watch be maintained, strengthen us to proceed in the way of allotted duty; and though new trials and temptations may await us, and we may continue sensible of the dangers with which we are surrounded, the blessing of true Christian experience, the result of patient perseverance in well doing, will be ours. Thus from what we have known and what we have felt, we shall be constrained to acknowledge that there is no joy like unto the joy of God's salvation."

The Epistle dwells at some length on the importance of carefully bringing up children in the love and fear of God; and watching especially over those who are passing from childhood to a more advanced stage of life. It laments the reproach arising from the failure of any of their members to discharge their just debts, and urges upon them to retrench expense, and avoid risk as much as possible. Spirituality of mind is peculiarly endangered "whenever the mind is disturbed by the perplexing cares arising from embarrassed circumstances." A reference is afterwards made to some differences existing among them, and they are reminded of the awful consideration that the disposition which separates man from man, does at the same time estrange him, and will, if it continue, eventually separate him from his Creator. "May the Lord," it is added, "direct your hearts into the love of God and the patient waiting for Christ."

The Epistle states, that "the interesting work of Indian civilization still occupies the attention of American Friends. In some of the tribes, the improvements which, notwithstanding the late commotions, have been gradually going forward, are truly encouraging. In others, those who are concerned in this good work, have probably already renewed their exertions, where the ravages of war had desolated many of the settlements.* The persevering labours of

* In a report which accompanies the Epistle, it is remarked, that some of the Indians have been increasing their stock of cattle, horses, and swine, and have raised good crops of corn, &c. and were preparing to sow more; that the women have paid attention to spinning, and have improved in cleanliness and in general manners—Their houses are also better built. They

Friends in Virginia and some other parts, to procure the freedom of many Negroes illegally as well as unjustly held in slavery, have in several instances been crowned with success; and it is very gratifying to observe that the rights of this injured people are still dear to our American brethren. We hope that in this country, friends will continue to feel a deep interest in the welfare of the African race, and not dismiss the subject from their thoughts, until such wise and prudent measures may be adopted, as shall promote and finally secure universal emancipation."

MISSIONS OF THE UNITED BRETHREN.

(Continued from p. 478.)

IV. WEST INDIES.

1. *Surinam*.—Mr Langballe in February, 1814, stated, that "on the plantations and at Sommelsdyk there was a great desire among the Negroes to hear the Gospel, which finds entrance in many of their hearts. But they have too little time allowed them for religious instruction. At Paramaribo the Negro congregation consisted, at the close of 1813, of 550: 57 adults and 11 children had been baptized. The Dutch Bibles and Testaments sent out by the British and Foreign Bible Society proved a most valuable present, and were all distributed and received with the greatest gratitude.

On the 30th August, 1814, the same Missionary writes, that "the work of God among the Negroes in Paramaribo continues to increase; and we have great reason to rejoice, and to take courage when

add—"The residence of our friends among the natives during the commotions occasioned by the war, appears to have been especially useful, as is manifested by the speech of an old chief to the visiting committee in the ninth month last, who expressed the great satisfaction they had, that the friends who lived beside them had remained so steady with them through their difficulties; that although the great guns had roared so loud as to shake the ground whereon they stood, yet they remained quiet: which convinced them that our friends must be under the protection of the Great Spirit. 'We feel thankful to them,' said he, 'for staying by us; if they go away, we shall be alarmed and fly also.'"

we see such marked proofs of the Divine blessing upon our feeble ministry. Sometimes, indeed, occurrences happen which give us much pain, when people, who have begun well, turn again aside, and follow the world and the will of the flesh. We mourn over all such as we are obliged to exclude from our fellowship on that account.

"Our monthly prayer-days, as likewise the communion-days, are always distinguished by a particular experience of the grace and love of our Saviour towards His flock. Since the commencement of this year, 44 adults and eight children have been baptized; 44 have been made partakers of the Lord's supper: eight adults, and eight children, have departed this life. There is also a continual accession of new people, who fill the vacancies occurring in this division, by the baptism of others.—The meetings on Tuesday and Friday evenings, for the reading of the Bible, are frequented by many hearers, particularly by strangers, whose behaviour is marked with such attention and devotion as one could hardly expect from people naturally restless and noisy."

The Missionaries on the Corentyn he states to be labouring diligently among the Arrawack Indians, though hitherto with little fruit. Those at Sommelsdyk are diligent in their labours among the Negroes.

A subsequent letter dated February 25, 1815, states the number baptized during the year 1814 to be 74 adults and 18 children. At the close of it, the congregation at Paramaribo consisted of 612 persons.—At Sommelsdyk the Negro-flock consisted of 89 persons. Governor Bonham had sent a donation of 50*l.* for the support of the Mission, with a note expressing his best wishes for its success.

2. *Antigua*.—A letter from this island, dated Gracehill, January 14, 1814, states that "the work of the Lord, through mercy, continues to prosper, without much shew and noise. It is indeed *His* work, and we rejoice that the prospect of gaining souls for Him does not decrease in this island. We have had an increase of 96 adults, besides readmitting 54 men and women, who returned as penitent sinners, some of whom had been excluded for many years. Forty-two children were baptized, 39 admitted, and 28 readmitted to the Lord's supper. Eighty members of our congregation have departed this life."

The congregation of Christian Negroes at this place consisted, at the close of 1813, of 2057 persons. At St. John's 92 adults had been added to the church since Easter. A school began on Mr. Gordon's estate, near Gracehill, seemed to promise well.

"July 23d. Brother Newby interred the remains of the Negro brother *Stephen*. His son, a communicant, informed the Missionary, that his father, shortly before his dissolution, being sensible that his departure was near at hand, requested him to give his kind love to the whole congregation, and to tell them that he departed as a poor sinner, who had found mercy, pardon, and peace in the blood of Jesus, and that he left this world in peace with all men. He then desired his son to sing for him his favourite verse:

'Christ, my Rock, my sure Defence,
Jesus, my Redeemer, liveth:
O what pleasing hopes from thence
My believing heart deriveth.'

This being done, he folded his hands, and with much devotion repeated the Lord's Prayer, soon after which his truly happy soul went over into the arms of his Redeemer.

"He became a member of the Christian church by baptism in 1774; but for two or three years strayed from the flock, and turned to his own way. The good Shepherd, however, followed the straying sheep, and brought him back to the fold. He was readmitted in the year 1786, and in the following year became a partaker of the Lord's supper. In 1793, he was appointed a chapel-servant; and in 1797, during the visitation held by brother J. R. Verbeck in these islands, was chosen an assistant. We can with truth bear witness, that in that capacity he laboured with much faithfulness and success among people of his own colour. Besides those on the estate to which he belonged, he had to look after others, who were committed to him; and, though infirm and advanced in years, was most diligent in visiting the sick, and calling and admonishing such as were growing careless and negligent. In this respect the Christian Negroes, on the estates which he used to visit, will miss him much, and we no less regret the loss of so useful and faithful a monitor.

"During his funeral, the lamentation

of the Negroes was general. They, however, said: 'We must submit to the will of the Lord. He gave him, and He has taken him.'

"Stephen was of a very warm and positive turn of mind. But when his natural disposition became softened and sanctified by the grace of God, it became an auxiliary in the service. His fearlessness and decision in declaring his opinion made him a warm and powerful advocate in the cause of truth. Few Negroes possess such proper gifts and qualifications for exhorting as he did. He was well acquainted with the depravity of the human heart, and how it concealed, or shewed itself, in a Negro. He therefore could speak of it much to the purpose, and lay open the secret springs of evil in a manner most intelligible to a Negro. But the subject in which his heart and tongue was most alive, was the sufferings and death of our Saviour for the deliverance and salvation of sinners. Here all the energies of mind seemed to be called forth, and were engaged in extolling the love of Jesus in giving Himself up to such agonies of soul and body to make an atonement for the sins of men. On such occasions, although he had great fluency of speech, the fervour of his mind, and the quickness of following thoughts, would sometimes be almost too much for the slow process of articulation.

"He was much esteemed by his master, as a faithful and upright servant, in whom he could confide; and he employed him frequently in the place of a White man, as deputy overseer. Both his master, therefore, and the congregation at Gracehill, have lost in him a faithful and useful servant. But he was more; for he was a servant of God, and as such was called to enter into the joy of his Lord. His age was about 74 years."

"1814. Feb. S. Sampson, a communicant Negro, was happily released from a suffering life, which was, however, sweetened by the savour of the love of God his Redeemer. Though deeply conscious of his depravity, he knew and felt the healing and cleansing power of the blood of Christ. His few words, his serene countenance, and his humble walk, worthy of the Gospel, proved him a genuine child of God. He lived about six miles from our church in the town; yet though of a weakly and deformed habit of body, he was always among the Christ. *Observ. No. 176.*

first at our meetings, which he attended with real blessing."

"At the Mission-conference held on the 7th, we found that we had spoken with 288 baptized persons of the town-division, concerning whose state of grace pleasing testimonies were given. To instance one declaration; Robert said, 'I should never be happy, nay, I should find life unbearable, did I not know something of the comforts flowing from the sufferings and death of our Saviour, and that He has thereby procured for me all that of which I stand in need. It is my incessant desire and prayer that I may feel His pardoning love.'

"Some poor Negroes, who, though they sigh under the pressure of slavery and various hardships or ailments of body, seek consolation and refreshment from the meritorious passion of Jesus, are enabled, with tears of joy, to lay hold on those words of Scripture: 'I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'"

"April 3d. We entered into the Passion-week, and prayed for a renewed blessing for ourselves and our Negro Congregation, in reading and meditating on our Lord's last discourses and scenes of sufferings, and the glory which followed. On several estates the Negroes had full liberty granted them to attend, which, it is needless to say, was eagerly embraced: but on one estate no leave was given! In a certain place, brother Newby interested himself much in behalf of the poor Negroes, to obtain for them an hour's absence from labour; but all his entreaties seemed fruitless. The missionary, therefore, intended to have a meeting with the aged and infirm, who staid at home; but before he could begin, all the Negroes came running, that they might not be too late, the overseer seeming to have repented of his refusal."

"Our church in the town was, in these solemn memorial-days, not only filled before the proper time of meeting, but could scarcely contain half the numbers that attended.

"On Good Friday, brother Hoch preached on the words of Jesus, *And I, if I be lifted up from the earth, will draw all men unto Me.*

"The solemn stillness and devotion observed at our meetings, are a new proof to us, that the simple narrative of the suffer-

ings and death of Jesus is a pasture for the soul of the believer, and, as we confidently hope, will leave a lasting impression on many who begin to feel their need of a Saviour."

"This evening the communicants of the town division, and on Easter Sunday the remainder, partook of the holy communion; 840 in all; thirty for the first time. We have abundant reason to rejoice at the manifest work of the Spirit of God in the hearts of the Negroes, which is first perceived when they begin to confess that they are sinners."

"July 11th, Brother Richter met the Negroes on an estate, at noon, when an hour is allowed them for dinner and rest. They gladly improve this leisure for the benefit of their souls. We have observed, that new life has sprung up among the Negroes on this estate; and that the bones, which began to become dry, being shaken, are enlivened by the breath of the Lord."

"Brother Light went to Gordon's, to visit a Negro woman. She was a most wretched object, ignorant, and thoroughly ruined by sin, though not too bad for the Almighty Friend of the most miserable, nor beyond the reach of his mercy. She declared, that she wished to be baptized, 'in order to come to God after death;' but had never been in a religious assembly during all her life. She was told what the Lord Jesus had done for such perishing sinners as she was; and the Gospel of peace was explained to her, during which she was deeply affected. Brother Light then gave her to understand, that we should visit her again; and requested leave that one of our communicant sisters of the plantation might meanwhile converse with her on the love of God our Saviour, and the redemption which poor and helpless sinners have in Him, through his blood. On the 4th we were informed, that she was extremely weak, and longed for holy baptism, in a state of deep repentance on account of her past life, calling on Jesus our Saviour for pardon of her sins. Brother Stobwasser hastened to her, and found her near her end. She gathered all her remaining strength, inasmuch that the depth of her repentance, combined with an ardent desire to be saved, appeared far to outweigh her intense corporeal sufferings. Her affecting expressions concerning her mis-spent life, and fervent cries for grace and pardon, through the blood of Jesus, pierced the hearts of all present. The mercy of God evidently ex-

erted its saving power in her, to work a living faith in that God who was manifested in the flesh, and died on the cross, as the Atoner for her sins. She now, with her whole heart, desired to receive holy baptism, as a visible earnest and seal of the forgiveness of sin, which, after a prayer for absolution, was administered unto her, during a striking perception of the gracious presence of God. On the morrow, her happy soul was translated into the regions of perfect bliss and joy, and in the evening her body conveyed to rest."

3 Jamaica.—Mr. Lang, the Missionary at Jamaica, writes thus, on the 5th of February 1811:—

"It pleases the Lord still to bless our labours with such success, as to encourage us to believe, that He has thoughts of peace regarding the Negroes in Jamaica also, and will visit them yet more generally with His salvation. When His time is come, none shall stay His hand. We meet also with encouragement from the kind offers made to us by some gentlemen, who possess large property in the island, to support the Missionaries of the brethren's church, if sent to preach the Gospel to their Negroes; and we hope that it will please the Lord to give His blessing to all well-meant endeavours to make known His saving name in those places which, by your desire, we have lately visited. We may truly say, 'The harvest is great, but the labourers are few.' Let us therefore pray the Lord of the harvest, that He would prepare and send forth more labourers, well qualified to do His work, as may be well pleasing to Him.

"The Mission at Peru has acquired of late more importance. Not only more of the Peru people have come to the meetings held on the estate, but many Negroes come down from the Mayday mountains, and earnestly desire to be instructed and baptized. A blessed work is begun: O that it may continue, by the Lord's mercy and protecting care, to prosper and increase!

"We have had an increase, at Carmel and Peru, of twenty-six persons. Fourteen have been baptized, and twenty-nine admitted as candidates for baptism during the year past."

We add a few extracts from the Missionary Journal.

"1813. March 15. In the morning, we

heard in the village a dreadful cry and lamentation, and were soon after sent for to a poor woman, called *Deborah*, who, in an epileptic fit, had fallen into the fire, and burnt her arm in a shocking manner. As soon as she saw brother Becker and his wife, she exclaimed, 'O master, baptize me, and then I am willing to die! Give me your hand; I am a great sinner. Mistress, give me also your hand, for I am in dreadful pain. O sing a few psalms with me.' This being done, the Missionary directed her for comfort and help to Jesus, the only Physician of soul and body. This poor woman attends our church diligently, but does not yet seem to feel the want of a Saviour, and is almost continually engaged in quarrels with her neighbours. On the day following, sister Becker visited her again, but found, that she only desired to be baptized; 'for,' said she, 'I wish to go to heaven not as a heathen sinner, but as a Christian sinner.' Sister Becker represented to her, that it was not the ceremony of baptism that could make her fit for heaven, but faith in our Lord and Saviour Jesus Christ, who alone can save us. But her self-righteousness was, alas! so great, that she paid little attention to the wholesome advice given her."

"April 20 One of the excluded people, *Anna Mary*, desired to see brother Becker. She complained, that all who had first come to church with her, had been baptized, and she only left behind. The reason being explained to her, she was exhorted to examine her own heart, whether she was upright before God. This person is one of those unhappy people, who quarrel with every body, but at the same time are dexterous at playing the hypocrite, and can talk very sweetly about religion, and their feelings. It is in general necessary to proceed very cautiously with some of our new people, and some others, who talk so fluently. In speaking with the new people and candidates for baptism, we meet with some of that kind. They will entertain you for hours with religious remarks, some of which, indeed, are not at all amiss, and flow glibly from their tongues; but the true tokens of a change of disposition, that of a broken heart and a contrite spirit, are wanting. Then again, they want to be baptized, and lay more stress upon the baptismal transaction, than upon real conversion and regeneration of spirit."

"August 26. Brother Becker and his wife called upon some people on Two-mile-wood estate, who live a quarter of a mile from the town, in a wood. They are two brothers, *Joseph*, a communicant, and *John Titus*, a baptized man. They expressed great joy on seeing the Missionary coming to visit them in their solitude. On being asked how they did, they answered: 'We are poor cripples in body, but happy in heart, even in this wild place. We have no desire to go and live in the town, where our peace would be disturbed by the other Negroes. Here we pray and sing together, and feel comforted by the presence of our Saviour.' Brother Becker asked them, whether they had room enough in so small a hut. They answered: 'Yes, master, we two live here, like two birds in one nest, and have room enough. To be sure, in that great storm last year, our hut was shoved quite awry; but, by the Lord's mercy, it did not fall upon us. He is always gracious towards us.' This hut is twelve feet long, six wide, and six in height, with a partition in the middle; each has one part, and makes a little fire in the centre. On one side of the fire, is a settee made of sticks, to sit and sleep on; and on the other, their provisions are kept. Thus, they live happily together, in the enjoyment of the peace and love of our Saviour, and the hope of eternal life, through His merits."

"September 30. *Renatus*, of Elim, sent to us, and requested to be visited. Brother Becker went; but, finding him already in the last agony, he could only commend him, in prayer, to our Saviour's mercy. His wife, *Barbara*, a candidate for baptism, related, that she had addressed him thus: 'My dear husband, you are at the point of death: turn with your whole mind to our Saviour, that you may receive His forgiveness, while you are yet in this world: you know, that He came from heaven to redeem us sinful creatures by His sufferings and death.' 'Yes,' replied he, 'my dear wife, I know it;' and began immediately to pray, 'My God and Saviour, shew mercy unto me, poor Harry!' (which was his name before baptism.) 'Forgive me all my sins! Thou hast died for me! Open to me also the gates of heaven, that my soul may enter in.' These were his last words."

4. *Danish Islands*.—The number of Christian Negroes, belonging to the different

3 *Hopedale*.—Sept. 9, 1814. "No very remarkable occurrences have taken place with our Esquimaux; but, in general, we have great cause to rejoice over the progress of that work of grace, which, by the power of the Holy Spirit, has taken place in their souls. They have become more firmly grounded upon the only foundation of the merits of Jesus-Christ, as crucified for our salvation, and, by their walk and conversation, have caused others to reflect, and seek to know how they may be saved from sin and death.

"We have been more especially encouraged by perceiving in our young people a renewed awakening, and often seen with astonishment how powerfully the Spirit of God can influence the hearts of the youth, and lead them from one degree to another, in the knowledge of themselves as sinners, creating within them a desire to live alone unto Jesus in the world. He also explains to them the mystery of the cross of Christ, directing them to His wounds for healing and cleansing from all sin and unrighteousness."

VIEW OF PUBLIC AFFAIRS.

DISTRESS OF LABOURING AND MANUFACTURING CLASSES.

IN our summary of public occurrences, we are anxious to give a prominent place to the efforts which have been made for the relief of the manufacturing and labouring classes, who, from the stagnation of employment and the revulsion of trade, are experiencing at the present moment the pressure of very severe distress. In the year 1812, an Association was formed for this purpose, to whose benevolent labours we have had occasion more than once to refer. By the Committee of this Association a new subscription has recently been set on foot, which has already produced a sum of 35,000*l.*; a sum unquestionably very inadequate to the exigencies of the present moment, but which, we trust, will ere long be very greatly enlarged. On this occasion, the Committee have circulated the following ADDRESS.

"The Committee of the Association for the Relief and Benefit of the Manufacturing and Labouring Poor cannot but entertain a confident persuasion, that this renewed appeal to the approved liberality of the public will find its complete justification in the existing distresses of the country. It can scarcely, however, be necessary for them to declare, that they never entertained the presumptuous

hope, that to evils so great and various, any exertions they could make would afford an adequate remedy.—But, besides that inability to relieve the *whole* of any given measure of distress can never be admitted to be a sufficient justification for not affording relief to the utmost amount in which it can possibly be administered; the greatness of any distress, to the honour of British feeling, has commonly had the effect of stimulating the efforts of benevolence, instead of producing despair and consequent inaction. The Committee are happy to have it also in their power to state, that, in administering the contributions formerly committed to their management, it was abundantly proved, that funds manifestly disproportionate to the entire extent of the distress, might be productive of a far greater measure of benefit than the most sanguine expectations had originally ventured to anticipate.

"Still more—Experience soon convinced them, that it was not only on pecuniary contributions that they were to rest their hopes of benefiting their fellow-subjects: on the contrary, they found, and they owe it alike to the public and to themselves to make the declaration, that they should often serve their country most effectually, by cheering the despondency and aiding the efforts of benevolent

individuals in the distressed districts, who had till then remained inactive, from diffidence of their own powers; but who, when thus encouraged, set themselves in earnest to the important work of investigating the circumstances of their several districts, and of ascertaining and carrying into execution the most advisable methods of relieving the existing distress.

“Under these impressions the Committee now confidently and earnestly appeal to the public liberality. In many of our great towns and populous districts, committees for the relief of the poor have been already formed; and when once it shall become generally known that an association has been set on foot in the metropolis, for the purpose of aiding the endeavours of the country, many benevolent individuals will doubtless come forward in other districts, in which, without some more effectual means of relief than they possessed within themselves, the attempt to relieve the existing distress may have been deemed unavailing. With these benevolent men the London Committee, so far as its funds may enable them, will be happy to co-operate, acting in general on the principle of proportioning their assistance to the exertions made in the neighbourhood for its own benefit.

“The Committee will be especially disposed to communicate with the magistrates, clergy, and vestries of the country: and while the institution formed in the metropolis will become the general depository for the subscriptions of all those, however widely dispersed in point of residence, who may wish to contribute towards the relief of their suffering countrymen, the local associations will be most competent, both to ascertain and relieve the local difficulties and distresses of their several districts; not merely from being more intimately acquainted with their different circumstances, but also because, from knowing the characters

and conduct of families and individuals, they will be able to direct their chief attention to the more industrious and deserving members of the community.

“With respect to the best modes of administering relief to the existing distress, the Committee think it unnecessary to enter into particulars. The varying wants and circumstances of different districts will best prescribe the course to be pursued.

“It is undeniable that the want of employment is one of the most pressing evils of the present period.—The Committee have therefore heard with no small pleasure, that many masters, who had numerous bodies of workmen in their service, have judiciously, as well as most humanely, continued to employ them all at moderate work, rather than a reduced number of hands in full occupation.

“Again—It can scarcely be necessary for the Committee earnestly to recommend a general attention to all practicable means of providing new labour, of a beneficial kind, for those whose labour is become redundant in its ordinary employment. In many districts it is probable, that an accurate inquiry might suggest various agricultural and other improvements and works of general utility, to which, in the actual circumstances of the country, such labour might be directed, both with present and permanent advantage; and it can scarcely be necessary to declare, that in cases of this nature, it will afford peculiar satisfaction to the Committee, not only by their funds, so far as their resources will allow, but also by their established connections and correspondencies, to forward the accomplishment of such useful undertakings.—On the whole, the Committee are persuaded, that the liberality of the public, judiciously applied, in aid of such plans as shall be locally adopted, may produce extensive and beneficial effects, in

multiplying the occupations, supplying the wants, and diminishing the suffering of their fellow-subjects during the present severe pressure.*

"On these grounds the Committee now confidently appeal to the known benevolence of the public, and venture to request that the desired assistance may be granted with that distinguished liberality which has often relieved the sufferers of other nations, and with that promptitude which the present exigency so urgently requires."

Concurring very cordially in the general views of this excellent Association, we are desirous of presenting to our readers some considerations which ought to influence the conduct of Christians on the present occasion, and which should induce them to take a forward part in this as in every good work.

The pious mind will not fail to trace the hand of the Almighty in the manner in which the good things of this world are dispensed to men.—With respect even to nations, how strangely do they flourish and decline! One generation beholds them crowned with all that confers dignity on states or promises stability to empires. Another age seeks in vain the memorials of their greatness: the besom of destruction has swept them away: their cities have disappeared, their temples and their tow-

* There is one species of employment which, during the present redundancy of labourers, it would be in the power of almost every parish in the kingdom to furnish to its poor; we mean that of putting all their cross-country and private roads into a state of complete and permanent repair. This would also be a legitimate object of parochial expense, because every individual in the parish would benefit by it. The poor would have employment—The owners and occupiers of the soil would save, in a short time, in the diminished wear and tear of horses and carriages, the whole amount of their expenditure. In thus relieving distress, they would, in fact, be putting out their money at good interest.

ers have been levelled with the dust; and a few fishermen dry their nets where the merchants in other times were princes, and the port was crowded with ships charged with the riches of every clime. And with respect to individuals, although it has pleased God usually to act in the government of the world by general laws,—to give success to prudence, and to reward the idle and profligate according to their desert,—yet how often does it happen that riches suddenly accumulate, and as suddenly melt away, when no such causes can be assigned! "Wilt thou then set thine eyes on that which is not? for riches make to themselves wings: they fly away as an eagle towards heaven." Men may congratulate themselves on their growing store: they may resolve on keeping their treasures without hazard or loss; they will hazard nothing on speculation; they will expend nothing in indulgence; they will bestow nothing even in charity. But if God so ordain, even all this care will be fruitless. The riches they cherish with such solicitude, shall at his bidding make wings to themselves: they shall fly away like an eagle, the most powerful of the tenants of the sky, with a rapid and trackless flight: they shall pass immediately out of view, and mock all pursuit.

Unquestionably we must assign it to the sovereign will of the Great Disposer of events, that one individual among us should fill a situation of influence and rank, and that another should tread the humblest walks of life. Some men seem to fall into no calamity. Others waste away in indigence and sorrow; their eye faded with watching, their cheek pallid with distress. But when we connect time with eternity, the disparity vanishes. Who would be a Dives for his wealth? Who would not prefer the rags and the squalid poverty and the incurable sores of Lazarus, if they might but share his present

repose? This world is only our state of trial; and in the estimate of true wisdom, he who endures with meekness even the extremity of suffering, because it is the will of his heavenly Father, is a far happier man than he who, surrounded with all that wealth can purchase, steels his heart, by whatever fallacious reasoning, against the supplications of the poor. A talent has been given to each, of which he must render an account. The day which shall try men's works as by fire will rectify all those inequalities which we now find it so difficult to explain. We shall then know, that it is the Lord who, for his own wise ends, "maketh poor and maketh rich, who bringeth low and lifteth up."—What a motive to resignation on the one hand, and to charitable exertion on the other!

Let, then, those who are now suffering under the pressure of the times repose their hope in God.—"The earth is his, and the fulness thereof, the world and they that dwell therein." Let them trust in him, and he will not forsake them. The poorest and most indigent of mankind, who serve God faithfully, may take up the language of contentment and hope, and say, "I have, it is true, many difficulties to encounter, and can discover no visible means of procuring for myself and my family even bread to eat; but there is One who sitteth on high, whose I am and whom I serve. I know that I am in his hands, and that he is able to supply all my desires. He sees my necessities, and he looks with special pity on the poor. And if it seem good to him to visit me and mine with poverty and distress, it is doubtless for the wisest and best purposes. He calls me now to glorify him by my patient endurance and cheerful submission. Let me not be wanting either to my present obligations or my future hopes."

Those, on the other hand, on whom God has bestowed comparative ease

and affluence, have also their appropriate duties to perform. They are bound to glorify him by a right use of the blessings of his providence; of which, whatever they may now think, they will one day find that they were appointed, not the unconditional and absolute possessors, but merely the accountable stewards.—The wealth they enjoy is not given, but lent to them by God, who has himself prescribed the way in which it is to be employed. A portion of it, indeed, they may lawfully apply to their own comfort and that of their families; but the superfluity they are bound to dispense with a liberal hand. We are not to expect that God should now work miracles to feed the hungry and relieve the distressed. He hath appointed the rich his almoners. It is their prescribed office, in the economy of his providence, to minister to indigence, and lighten the pressure of distress. While it is the express command of God that the poor should be contented and resigned, he enjoins it no less expressly on the rich to provide for the necessities of the poor. What says the Jewish Lawgiver? "If there be among you a poor man, thou shalt not harden thine heart, nor shut thine hand from thy brother, but thou shalt open thine hand wide unto him." A covetous Israelite might perhaps object, that the pressure was temporary; that although the condition of the poor was grievous just at that moment, yet the times would improve of themselves, and, till that period should arrive, little could be done.—But what says the Lawgiver? "I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in the land." And what is the language of the New Testament? "Charge them who are rich in this world that they be ready to give and glad to distribute." "Let every man give according as he is disposed in his heart, not grudgingly or of necessity;

for God loveth a cheerful giver." Thus *he* speaks whose command is decisive. We are, be it again remembered, but the stewards of his bounty; and "it is necessary in stewards that a man be found faithful."

There are, perhaps, few persons at this moment who do not suffer by the times; and this circumstance is ingeniously employed to discourage the exertions of benevolence, by those who require a justification of their conduct, in not listening to that cry of the poor which is now rising up before God. Some would even not give till they had explored and ascertained all the causes of the present distress. Whatever may be the secondary causes of this evil, the Christian observer at least will resolve it ultimately into the will of God. But even if there were no such cause to which to refer it; if the whole of the effects we witness were explicable on principles merely human; is our charity to be withheld until we can agree upon the source of the mischief? It is wise and prudent to examine into the causes of calamity, that an effectual remedy may be applied. But in the mean time let the poor have bread to eat. Let Christian charity put on her heavenly garb, and proceed without a moment's delay on her healing and heavenly ministry. Some men have been found wickedly to violate the laws and to commit acts of injustice and outrage, who had not poverty to plead in extenuation of their crimes. But let not their example spread contagion among the thousands who are really destitute, by withholding from them a small share of our abundance. Let us suppose some starving family addressing us by the mouth of its parent: might he not say, in language at once reaching both the judgment and the heart, "The source of this distress I know not; but whatever it be, what have these poor chil-

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dren done? No fault can be imputed to them; and while you deliberate, they are starving. It is hard to see them perish before my eyes, or, for want of sufficient sustenance, to contract diseases which shall hurry them to an untimely grave. Let not your compassion linger in its work: it may be too tardy. As ye would, in our circumstances, that others should do unto you, do ye also unto us."

We might say much to our readers on the gratitude which they owe to God for those many temporal benefits he has bestowed upon them, and which they will best manifest by imitating His example who went about doing good. But we would rather point to those spiritual mercies which have been so largely vouchsafed to them in Jesus Christ. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Ye know that he offers you treasures in heaven, and that the price of your redemption—a redemption not from temporal suffering, but from the miseries of eternal death—was no less than his own blood. Is it possible that one who feels in any adequate degree the largeness and freeness of the mercy which has been thus extended to him can shut up his compassion from his needy brethren? If this be his conduct, how dwelleth the love of God in him? Where is his gratitude to God, if he fail in benevolence to man?

Once more, let us all solemnly call to mind the account we must one day give at the judgment seat of Christ. To every one of us it will soon be said, "Give an account of thy stewardship, for thou mayest be no longer steward." How awful will then be the retrospect of opportunities of good neglected, of talents misapplied, of property abused! How shall we bear, at the last day, the appalling

charge, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not—for inasmuch as ye did it not to one of the least of these, ye did it not unto me." O let us all seriously anticipate that day! Let us now anxiously consider whether we shall then meet with any who, having profited by our bounty, shall be ready to receive us into everlasting habitations, or whether our doom will be that of the unprofitable servant

who hid his Lord's treasure in a napkin, and was condemned for his negligence. Remember that we ourselves, and all we have, belong to God: He has a right to command our services, and will call us into judgment. Remember that the poor also are *his*; that he hears their cry, and will plead their cause. "He that oppresseth the poor reproacheth his Maker; but he that hath pity upon the poor lendeth unto the Lord, and look what he layeth out it shall be paid him again."

After a very short but brilliant campaign, the Nepaulese war has been terminated by a treaty of peace concluded between the British government and the Rajah on the 2d December 1815. By this treaty, the Rajah renounces all claim to the lands which were the subject of discussion between the two states before the war, and also cedes to the East-India Company in perpetuity some considerable districts. The chiefs who suffer by this arrangement are to be pensioned by the company, to the extent of two lacs of rupees annually. The Rajah renounces all claim to the countries lying west of the river Kali; and he engages never to employ in his service any British subject, nor the subject of any European or American state, without the consent of the British Government.

The expedition against the Barbary States occupies, to a great degree, the attention of Europe. Lord Exmouth has probably reached Algiers before this time, and commenced hostile operations. It is said, that an American squadron has been sent to the Mediterranean with the same view of suppressing these nests of pirates.

We observe with some degree of alarm an article in the Brussels Gazette, which states, and hitherto without any contradiction on the part of the French government, that an expedition is silently preparing for St. Domingo. A bureau is said to be opened, to enrol recruits for the colonies. Guadeloupe and Martinique are professedly the places for which this force is destined; but it is confidently said, that there is an ulterior

view, in its equipment, to the subjugation of Hayti. There can be little doubt as to the disastrous issue of such an attempt to the persons who shall embark in it. At the same time, we must deplore the blood which will be shed in the conflict, and the deep wound which it cannot fail to inflict on the growing prosperity and civilization of that island.

In the official paper of the American Government, the National Intelligencer, we observe with pleasure some severe animadversions on those American subjects who continue to practise the Slave Trade. "Since the peace," it is remarked, "this disgraceful traffic has been extensively carried on by Americans; and it would be most gratifying never to hear of any American citizen being engaged in any trade in which he was afraid or ashamed to display the American stripes. The cupidity natural to man is a very insufficient excuse for the violation of the first duties of humanity, morality, and law."

The French have also been attempting to carry on the same nefarious commerce, notwithstanding the abolition of it by their government. One of their slave ships has recently been captured on the coast of Africa.

A severe shock of an earthquake has been experienced in Scotland, chiefly in the northern counties. It does not appear, however, that any lives have been lost; although in some instances injury has been done to property, particularly in Inverness. The alarm which the shock occasioned was very great.

The weather has been unusually cold and ungenial, during the whole of the summer months. The hay harvest in many parts of the country has been much injured by the

incessant rains, which fell during the month of July, and in some places entirely lost. The corn is said to be promising, but to stand in need of warmth to bring it to maturity.

ECCLESIASTICAL PREFERMENTS.

Rev. Herbert Oakeley, to a Prebend in Litchfield Cathedral.

Rev. William Stabback, St. Stephen's R. Exeter.

Rev. Dr. Barton, Bocking Deanery, Essex.

Rev. William Weatherhead, M.A. Wolferton R. Norfolk.

Rev. John Lowndes, Okeford Fitz-Paine R. co. Dorset.

Rev. Charles Jarvis, M.A. Cheltenham V.

Rev. Samuel Settle, M.A. Winterborne Stoke V. Wilts.

Rev. Benjamin Richings, M.A. Mancetter with Atherstone Chapelry, co. Warw.

Rev. Samuel Turner, M.A. Tealby V. co. Lincoln.

Rev. Charles Prowett, Topcroft R. Norfolk, *vice* Lockwood, resigned.

Rev. F. Mills, one of his Majesty's Chaplains in ordinary.

Rev. Edward Vincent, M.A. Rowde V. Wilts.

Rev. W. W. Gretton, Withington V. with the Chapelry of Preston Wynne.

Rev. R. Kedington, M.A. Bradfield Combus R. Norfolk.

Rev. Wm. Tyson, Perpetual Curacy of Rumburg with Perpetual Curacy of St. Michael Southelmham annexed, Norfolk.

Rev. William Carus Wilson, Tunstall V. Westmorland.

Rev. John O man, M.A. of Trin. Coll. Cambridge, and Assistant at Richmond School, Yorkshire, elected Master of the Free School at Beverley, *vice* Gwynne, dec.

Rev. Dr. Stanser, Bishop of Nova Scotia, *vice* Dr. Inglis, dec.

Rev. Charles Kekewich, A.B. Linton and Countisbury Perpetual Curacy, Devon, *vice* Ley, dec.

Rev. Mr. Nott, Week R. Hants.

Rev. James Beebee, Presteign R. and V. united, co. Radnor.

Rev. John Thompson, A.M. Meopham V. Kent, *vice* Smedley, resigned.

Rev. Dr. Hannington, to a Prebendal Stall in Hereford Cathedral.

Rev. Peter Felix, Lledrod Perpetual Curacy, co. Cardigan.

Rev. George Chetwode, Ashton-under-Lyne R. co. Lancaster.

Rev. S. Bennett, Chaplain of the London and Middlesex Penitentiary, Milbank.

Rev. W. A. Musgrave, Chinnor R. Oxon, *vice* Kerby, resigned.

Hon. and Rev. H. Percy, Prebendary of Canterbury Cathedral.

Rev. J. S. Hewett, Elmsett R. Suffolk.

Rev. C. Johnson, Prebendary of White Lackington, Wells Cathedral, *vice* Ireland, deceased.

Rev. Edw. Barry, D.D. Rural Dean of the Deanery of Wallingford.

Rev. S. Master, Runcorn V. Cheshire.

Rev. H. Hughes, Wolvey V. co. Warw.

Rev. T. Mastin, the three augmented Perpetual Curacies of Idbury, Swinbrook, and Fifield, Notts.

Rev. T. Brooke, LL.D. Avening R. with Horton R. both in Gloucester.

Rev. J. Cradocke, LL.B. Hilgay R. Norfolk.

Rev. C. Henley, B.A. Rendlesham R. Suffolk.

Rev. Frederick Pawsey, B.A. Wilshamstead V. co. Bedford.

Rev. T. Rennell (son of the Dean of Winchester,) Kensington V. *vice* Ormerod, dec.

Rev. Wilfrid Clark, M.A. Southery R. Norfolk.

Rev. Evan Holliday, M.A. Carmarthen V. and Blethfa R. co. Radnor.

Rev. Wm. Dodson, M.A. West Heslerton, R. co. York, *vice* Foot, deceased.

Rev. E. B. Lewis, Toddington, R. co. Bedford.

Rev. Richard Hunter, M.A. Newnham R. with the Chapel of Mapledurwell, Hants, *vice* Richmond, deceased.

Rev. Richard Tomkyns, M.A. Great Harwood R. Bucks.

Rev. C. A. Belli, M.A. Prittlewell V. Essex.

Rev. John Croome, M.A. Bourton-on-the-Water, R. co. Gloucester. with the Chapels of Nether or Lower Slaughter and Clapton annexed.

Rev. Dr. Scott, Catterick V. co. York.

Rev. J. D. Perkins, D.D. Chaplain in ordinary to his Majesty, *vice* Byam, deceased.

Rev. H. Mitton, A.M. Harswell R. co. York.

Rev. W. J. Carver, B.A. Winfarthing, and Snitterton St. Andrew Rectories, with All Saints, Norfolk.

Rev. Henry Woolcombe, Pallaton R. Cornwall.

Rev. Richard Inman, Todwick, R. co. York.

Rev. Richard Davies, B.D. Head Master of the Free Grammar School, Leicester, *vice* Bullen, resigned.

Rev. Herbert Marsh, D.D. Bishoprick of Llandaff, *vice* Dr. Watson, deceased.

Rev. James Griffith, D.D. to a Prebendal Stall in the Cathedral Church of Bristol, *vice* Chapman, deceased.

Rev. E. Goddard, B.A. Lingwood Perpetual Curacy, Norfolk.

Rev. J. Metcalfe, B.A. Minor Canon of Canterbury Cathedral.

Rev. J. Holme, B.D. Freckenham R. Suffolk, *vice* Bates, deceased.

Rev. B. Bridge, B.D. Cherryhinton V. co. Cambridge, *vice* Holme, resigned.

Rev. Dr. Manley, Filton R. co. Gloucester.
Rev. Robert Watson, Christ Church and St. Ewen's R.R. Bristol, *vice* Dr. Ireland, deceased.

Rev. Richard Tomkyns, Great Horwood R. Bucks.

Rev. Charles Barker, Hollym with Withernsea V. co. York.

Rev. George Mountjoy Webster, B.D. Codford St. Mary R. Wilts.

Rev. John Powell, Cotes Parva V. co. Lincoln.

Rev. O. W. Kilvington, Brignal V. co. York.

Rev. Thomas Thurlow, Boxford R. Suffolk.

Rev. Alexander Houstoun, M.A. Hartley Maudit R. Hants.

Rev. Joseph Eaton, M.A. F.S.A. præcentor of Chester Cathedral, elected Chapter Clerk of that Cathedral.

ANSWERS TO CORRESPONDENTS.

J. M. has totally misapprehended the object both of Mr. Scott's Letter and of our Review in the last Number. The object of both was simply to expose the principles of the Eclectic Review, not to attack Dissenters. Mr. Scott most distinctly and unequivocally disclaims the intention of imputing to *them* any share of the blame which he attaches to that work, except in as much as they may continue to patronise it. And as for ourselves, let any man read what we have said at p. 464, and say whether we could mean to involve the body of Dissenters in the same charge with the Reviewer. We even "cherish the pleasing persuasion" that "few of our Dissenting Brethren will sympathize with him," for "of them we have hoped, and shall continue to hope, better things." Nay, we express our belief, (a belief which we shall retain, unless "the testimony of facts shall reluctantly compel us to adopt a contrary opinion,") that he is not the representative of their feelings and sentiments. This being the case, J. M.'s defence of them seems unnecessary.

G; S. S. D.; will appear.

The quotation given by M. D. from the Quarterly Review does not appear to us to attribute "the Whole Duty of Man" to the pen of Jeremy Taylor.

A. J.; ΠΑΡΟΙΣ; E. M. B.; TITUS; Q. C.; AN UNDERGRADUATE; CLERICUS JUVENIS; A FRIEND TO RELIGIOUS ARCHITECTURE; VICARIUS; P. V.; are under consideration.

We agree with a Correspondent, that "an early notice of new publications is desirable, not only to the authors, but to the public at large;" but there are at this moment before us at least half a hundred new publications preferring precisely the same claims to our notice with that for which he is particularly interested.

We can assure D. C. that we have read the Report to which he alludes without the slightest conviction. It is a dangerous thing to be drawn precipitately to make speeches and frame resolutions. When men have thus committed themselves, no *ex parte* statement is deemed unfair, nor any colouring too bold, which tends to their vindication. Even the stability of a throne, for which we have shed so much blood and treasure, and to which we looked for some protection from the dreaded domination of Bonaparte, must be shaken to give consistency to their rash proceeding. To us it appears to be the mere tenaciousness of debate, the heat and pride of controversy, which still lead men, in the face of the most overwhelming evidence, to load the government of France with the guilt of the atrocities at Nismes.

We have often told our Correspondents, that no Literary Intelligence stands a chance of insertion which does not reach us by the 20th of the month.